

The True WAY  
TO THE  
**Tree of Life:**  
OR,  
The Natural WAY  
DIRECTED UNTO  
**CHRIST.**

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JOHN 14. 6.

*JESUS* saith unto him; *I am the Way, The Truth,*  
*and the Life: No man cometh unto the Father, but*  
*by me.* ACT. 16. 30, 31.

— *Sirs, What must I do to be saved? And they said;*  
*Believe on the LORD JESUS CHRIST,*  
*and thou shalt be saved, and thine House.*

BERNARD. in *Jubilo*, &c. p. 1659. *Antwerp*. 1616.

JESU, Decus Angelicum,	}	Desidero te millies.
In auro dulce Canticum,		Mi JESU, quando venies?
In ore mel mirificum,		Me laetum quando facies?
In Corde Nectar Calicum:		Me de te quando saties?

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*Duck Lane*, 1673.

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THE  
Author's  
Epistolary Exhortation,  
AND  
Paternal Charge,  
UNTO HIS  
CHILDREN.

---

My Dear and beloved Children,

**W**hat the Apostle Paul sometimes said with great affection touching Israel, his Brethren and kinsmen according to the flesh, that with like affection say I now touching You; My Hearts desire and  
A 2 Prayer

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Prayer to God for you *all* is, That  
(a) Rom. 11. you may be saved (a). O, *that you*  
1. *might be so happy, as to hear that*  
*sweetest Sentence of Jesus Christ at*  
*the last day, directed unto you among*  
*the rest of his Elect Sheep at his right*  
*hand; Come ye blessed of my Fa-*  
*ther, inherit the Kingdom prepared*  
*for you from the foundation of the*  
(b) Math. 25. world (b). *And that you may be*  
34. *where Christ is (which is far the best*  
*of all) to behold his glory, and to*  
*be made conform to him in Celestial*  
(c) Joh. 17. 24. *glory for evermore (c).*  
Phil. 1. 23. &  
3. 21.

But you had need deeply to consider,  
That there are very many, great, and  
dangerous impediments unto Sin-  
ners eternal Salvation; without re-  
moval whereof, the Salvation of poor  
Souls will be rendered not only diffi-  
cult, but utterly impossible. A few of  
these principal Hindrances I shall  
briefly mention unto you for your in-  
formation and instruction. That you  
may praise God for your deliverance  
from some of them: and pray to him  
for his effectual removal of all the  
rest in his due time.

Some

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*Some grand Hindrances of poor Sinners Salvation are these, viz.*

1. *The State of Sin and misery, in which all Mankind is involved by Nature, through the Fall of Adam, the Common root of all Mankind (d), whence, All are, by Nature, dead in Sins and trespasses, and Children of wrath (e). So that, they who are in the flesh, cannot possibly please God (f).*

(d) Rom. 5.  
12, &c. with  
Gen. 3.

(e) Eph. 2. 1,  
2, 3.

(f) Rom. 8.  
8.

2. *Man's general Senslesness and in-apprehensiveness by Nature, of the Sinfulness and wretchedness of his Natural condition. All Natural men being Children of the night and of darkness (g). Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (h). And from this senslesness of their Natural malady, it comes to pass, that they are (till God open their eyes, and awaken their Consciences) altogether regardless of the Supernatural Remedy.*

(g) 1 Thef. 5.  
5.

(h) Ephes. 4.  
18.

3. *A Sinful course of life and wicked*

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*wicked Conversation, resulting from Mens Sinful state and condition. So that they walk according to the course of this world, according to the Prince of the power of the Air, the Spirit that now worketh in the Children of Disobedience. —*

*fulfilling the wills of the flesh and of the mind (i). — and running to all excess of riot (k). Now these, and like ungodly waies will (without true and timely Repentance) undoubtedly shut, all that walk therein, out of the kingdom of God for evermore (l).*

*(i) Ephes. 2. 10. 4. Habitual Hardness of heart and Gal. 5. 19, 20, 21. Impenitency, which are most dangerous fore-runners of Eternal Death & 22. 15. and Destruction (m): whereby all (m) Ezek. 18. 30, 31, 32. hardened and impenitent Sinners do Luke 13. 3-5. treasure up unto themselves wrath against the day of wrath, and Revelation of the righteous Judgment of God (n).*

*(n) Rom. 2. 5, 6, & c. 5. That grand Soul'-damning Sin of Unbelief in Jesus Christ. Of this the Holy Ghost peculiarly and principally convincingly reproveth the world; of Sin, because they believe not in me,*

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me, *saith our Saviour* (o). This Sin (o) Joh. 16. 8, 9.  
 he puts before others, *saith Augu-*  
*stine*, as if it were the alone Sin :  
 because this Sin remaining, the rest  
 are detained ; and this departing,  
 the rest are remitted (p). *Unbelief* (p) Hoc enim  
*rejects Jesus Christ the onely Saviour :* peccatum ,  
*How then is it possible the Unbelievers* quasi solum  
*should be saved ? Our Blessed Saviour* sit, præ cæte-  
*himself hath declared most plainly ;* ris posuit :  
*That, he that believes not shall be* quia hoc ma-  
*damned, Math. 16. 6. yea, That he is* nente cætera  
*condemned already, because he* detinentur ,  
*hath not believed on the name of* & hoc disce-  
*the onely begotten Son of God. —* dente — cæ-  
*That, he who believeth not the Son* tera remit-  
*should not see life, but the wrath of* tuntur. Aug.  
*God abideth on him. John 3. 18. 36.* in Joan. 16.  
 & 8. *And he placeth the Unbelie-* Tract. 95.  
*ving in that black Catalogue, which* Tom. 9.  
*shall have their part in the lake of*  
*fire and brimstone, which is the se-*  
*cond Death. Rev. 21. 8.*

6. *The Embracing of any False*  
*counterfeit and irreligious Religions,*  
*whether through Corrupt Education*  
*and evil Example of Parents (q), or* (q) I Cor. 12.  
*through Seducement of heretical Im-* 23

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- (1) 1 John 2.<sup>26</sup> *postors and false Teachers (r), or through the just judgment of God, up-  
2 Pet. 2. 1, 2, 3. on them that receive not the Love  
1 Tim. 4. 1, 2, of the Truth that they may be sa-  
Math. 25. 24. ved, sending them strong delusions,  
that they should believe a lye, that  
they all may be damned who be-  
lieve not the Truth (s). And chiefly  
such false Counterfeit Religions, which  
are most predominant and bear grea-  
test sway in the world, are these Four :  
viz. Heathenism, Mahumetism, Ju-  
daism, and Antichristianism. By  
the poyson of which, it is much to be  
feared, far the greatest number of  
people in the whole world are deprived  
of Salvation, and perish. As divers  
of our Learned, Orthodox, and Re-  
ligious Authors (t) have demonstrated.*

(t) Bishop Andrews, in his Preface be-  
fore his *Expos. of the X. Commandments*, p. 40, &c. Bishop  
Hall, in his *Serious Dissuasive from Popery*, in fol. p. 613. to 624.  
And in his, *No peace with Rome*, p. 633. to p. 664. Dr. Wil-  
let's *Synopsis of Popery*; throughout. See his First Table,  
shewing how Popery militates against the Person, and all  
the Offices of Christ. Dr. Whitaker's also is to the like effect.  
*In Præfat. ad Auditores, ante Disput. de S. Scriptura*. p. 258, 259.  
Mr. W. Perkins, in his *Demonstration of the Probleme*; through-  
out. p. 486, &c. Vol. 2. And in his *Affertion, That a Papist by  
his Religion cannot go beyond a Reprobate*, p. 96, to p. 404. Vol. 1.  
Lond. 1626. And in his *Reformed Catholick*, p. 556, &c. Vol. 1.



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7. *The False Hypocritical and Counterfeit Entertaining of the onely true Religion, viz. The Christian Religion, leaves men still in a state of Damnation, though thereupon multitudes vainly presume and promise to themselves eternal Salvation. As, when men make a Profession of Christianity, without a sincere suitable Practice (u): having Lamps, without Oyle. When they have onely a form of Godliness, but deny the power thereof (x). Having a Name to live, but are dead (y). When they attain to a Temporary Faith, believing for a time, but in time of Persecution falling away: Become partakers of many Common gifts and endowments of the Holy Ghost, but of no true saving Graces of the Spirit: So that though they may have some flashes of joy in the use of Gods Ordinances, and may do many things, yet walk not, as the sincere Saints, in all the Commandements and Ordinances of God blameless (z). Now such Persons, being meer Formal, not real Christians indeed, remaining as*  
*most*

(u) Mat. 7. 21, &c. & 25. 3. Tit. 1. 16.  
(x) 2 Tim. 3. 5.  
(y) Rev. 3. 1.  
(z) Luk. 8. 13. Mat. 13. 19, to 23. Heb. 6. 4, 5, 6. 2 Pet. 2. 20, 21, 22. Mark 6. 2c. Luke 1. 6.

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*most in the visible Church do) without effectual Calling, Conversion, Regeneration, and true Sanctification, cannot inherit the kingdom of God, as the Holy Scriptures do abundantly testify (a).*

(a) Math. 13.  
19, to 23. & 7.  
13, 14. with  
Rom. 8. 30.  
Joh. 3. 3, 5.  
Math. 18. 3.  
Heb. 12. 14.

Now therefore, my beloved Children, I earnestly exhort, charge and beseech you, by the mercies of God, As you tender the eternal welfare of your precious and immortal Souls, As you desire to be found in Jesus Christ, and favour with God when you die, and As ever you hope to be set at Christs Right hand among his Sheep, and to be Sentenced by Christ with them to his Everlasting Kingdom at that great and glorious day of his Appearing: That you use all possible Care, diligence, and endeavours, by the Grace and assistance of the Holy Spirit of God, against all these fore-mentioned impediments unto Salvation, and all such like, that they may be removed out of your way to happiness, and not be any hindrances at all to your Eternal Glory and Salvation. And that this may be the more effectually enterprized and



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and performed by you, Let these En-  
suing Instructions sink deep into your  
hearts, and be most studiously, seri-  
ously and sincerely pursued and pra-  
cticed in your Lives. viz.

I. Be deeply and thoroughly Con-  
vinced of the extream Sinfulness and  
wretchedness of your Natural State  
and Condition in the first Adam (b). (b) Rom. 5.  
How you were shapen in iniquity, and 12.  
conceived in Sin (c). Tea, dead in (c) Psal. 51. 5.  
Sins and trespasses, and by Nature Joh. 3. 6.  
Children of Wrath, even as o-  
thers (d). And, How from this Ori- (d) Eph. 2. 1,  
ginal and Universal Corruption of 2, 3.  
your Natures, your whole course of life  
is answerably corrupted also: Every  
imagination of the thoughts of your  
hearts (and consequently, every word  
of your mouths, and every Action  
throughout your lives) being Evil,  
onely evil, continually evil, so long  
as you continue in your Natural state  
and condition (e). So then, while (e) Gen. 6. 5.  
you remain in the flesh, you cannot  
please God (f): nor can have any (f) Rom. 8. 8.  
actual Hope of Salvation (g), upon (g) Ephes. 2.  
any solid ground. 12.

2. Hence,

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2. Hence, you may evidently See, and must needs conclude; That there is so great a necessity of a Supernatural Remedy, against this your Natural State of Sin and Misery, and against all the Sinfulness of your Natural Conversation, by the Application of Jesus Christ unto your Souls, and the Effectual operation of his Spirit to that End upon your hearts: That without such applying of Christ by Faith unto you (h), and the operation of his Spirit in and upon you, by Effectual Calling, Conversion, Regeneration, Renovation and Sanctification, you can never Enter into the kingdom of God, and be Eternally

(h) Joh.8.24.  
& 3.16.18.36.  
1 Joh.5.12.  
Mar.16.16.

(i) Rom.8.30. Saved (i).

Math.18.3.  
Joh.3.3.5.

Tit.3. 4,5,6.

Heb.12.14.

3. Therefore, See that ye come unto Jesus Christ by Faith without delay, and Receive him as your onely All-sufficient Saviour, that is able to save you to the uttermost (k); Accepting him upon his own terms of denying your selves; taking up your Cross daily, and following him (l). So Jesus Christ will be unto you, Wisdom, to guide you in the way to Heaven;

(k) Math.11.  
28,29,30.  
Act.16.30.  
& 4.11,12.  
Heb.7.25.  
(l) Luk.9.23.

ven;

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*ven; Righteousness, to wash away all your Sins by his blood, and justify you freely by his spotless Righteousness imputed unto you; Sanctification, to furnish you sufficiently with all treasures of Grace out of his fullness of Grace; and Redemption, to deliver you from all your bondage under Sin, Satan, the curse of the Law, the Wrath to come, and all your Spiritual Enemies (m). O, thrice happy, Everlastingly happy shall you be, if once Jesus Christ become yours, and you his! Then you shall be espoused to the best Husband in the world (n); The God and Father of Jesus Christ will be your God and Father (o); The Spirit of Christ will be your Comforter (p); the Kingdom of Heaven shall be your Everlasting Joynture (q); yea All things, The World, and Life, and Death, and things present, and things to come, All shall be yours (r). Then, All things shall work-together for good unto you; Sicknesse as well as health, Adversity as well as prosperity, Death it self as well as life (s). Then, nothing in the world shall ever be able*

(m) 1 Cor. 11.  
30.  
(n) 2 Cor. 11.  
2.  
(o) Joh. 20. 17.  
(p) Joh. 14. 16,  
17.  
(q) Math. 25.  
34.  
(r) 1 Cor. 3.  
21, 22, 23.  
(s) Rom. 8. 28.

to

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to separate you from the Love of  
 Christ, or from the Love of God  
 which is in Christ Jesus our Lord *z*.  
*Then, no Condemnation shall ever*  
*befall you in this or in the world*  
*to come (u). O happy Souls that ever*  
*you were born, if you be born again,*  
*and Christ be formed in you! Christ*  
*is the Desire of all Nations (x):*  
*Let him be the Desire of your Souls.*  
*Christ is the chief among ten thou-*  
*sand (y): Let him be the chief of*  
*your choice. Christ's mouth is Sweet-*  
*nesses, yea all of him is Desires (z):*  
*16. O let your hearts be even ravished*  
*with him at all times. Say with that*  
*faithful Minister and Martyr of Je-*  
*sus Christ, Mr. John Lambert, as he*  
*was now dying in the flames; None*  
*but Christ, none but Christ (a). In*  
*a word, I say to every one of you, as*  
*sometimes Bernard said unto one*  
*sweetly; Let JESVS be alwaies*  
*in thine heart. — Let Him be*  
*unto thee thy meat and drink, thy*  
*sweetness and Consolation, thy Ho-*  
*ny and thy Desire, thy Reading and*  
*thy Meditation, thy Prayer and thy*  
 Con-

*z Rom. 8. 35.*  
*to the end.*

*(u) Rom. 8. 1.*

*(x) Hag. 2. 7.*

*(y) Cant. 5. 10.*

*(z) Cant. 5.*

*(a) Acts 69*  
*Mar. Vol. 2.*  
*p. 427. Lond.*  
*1641.*

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of Contemplation, thy Life and Death,  
 and thy Resurrection (b). For,  
 Christ is All in All (c).

(b) Bernard.  
*Ex for. bo. vi.  
 ta. ut citatur  
 in ejus Flori-  
 bus. p. 2137.*  
 (c) Col. 3. 11.  
 (d) Eph. 2. 8.

4. Now, Forasmuch as true saving  
 Faith in Jesus Christ is not of our  
 selves, but the free gift of God (d);  
 and ordinarily God is pleased to work  
 it in the hearts of his Elect, Instru-  
 mentally, by the Hearing of his  
 Word faithfully preached (e), Effi-  
 caciouly, by the Co-operation of his  
 holy Spirit (f); by which Means also  
 it is nourished and increased: There-  
 fore, be ye all of you Diligent and Con-  
 stant Hearers of the Word of Christ  
 faithfully preached, Applying things  
 spoken particularly to your selves, trea-  
 suring them up in good and honest  
 hearts, and bringing forth the suita-  
 ble fruit thereof by an Upright pra-  
 ctice in your lives (g); and take sin-  
 gular heed, that you never grieve,  
 quench, or resist the operations, stir-  
 rings or motions of the Spirit of  
 God in the use of his Word and Ordi-  
 nances, or at any other times (h).  
 For Jesus Christ, by his Word and Spi-  
 rit especially, stands at the door of  
 your

(e) Rom. 10.  
 14, 15, 17.  
 (f) Gal. 5. 22.

(g) Jam. 1. 19.  
 to 26.  
 Math. 13. 23.  
 & 7. 24 to the  
 end.

(h) Eph. 4. 30.  
 1 Thes. 5. 19.  
 20.  
 A& 7. 51.

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*your hearts* and knocks, and if any will open unto him, he will come in unto him, and Sup with him and he

(i) Rev. 3:20. with Christ (i).

5. For the increasing also of your Inward Peace, Spiritual Joy and Comfort, Give all diligence to make

(k) 2 Pet. 1. your Calling and Election sure (k);

10. Examining your selves frequently and seriously, whether Jesus Christ

(l) 2 Cor. 13. be in you yea or no (l). But how shall

5. this be done? By comparing your Hearts, Lives and Experiences with the written Word of God, through the assistance and guidance of Gods Holy Spirit. For, to this End the Word of God was written to us, and the Spirit of God is given to us, that we

(m) 1 Cor. 2.

12. may know the things that are freely given to us of God (m), and that

Rom. 8.16.

(n) 1 Joh. 5.

13. we may know that we have eternal life (n). And for your more ready

(o) As my,

Believers

Evidences,

&c.

Communi-

cant Instru-

cted. and

Treatise of

Gods Cove-

nants, &c.

help in this weighty business, you may make use of many Characters, marks, or Notes of Tryal, which I have at large laid down in sundry of my Prin-

ted Books (o), which you have by you.

Take heed you be not strangers to your

own



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*own hearts, and spiritual States.*

6. As you have received Jesus Christ the Lord; so walk in him: rooted, and built up in him, and established in the Faith(<sup>†</sup>). *Be not* (<sup>†</sup>) Col. 2. 6, 7. *Christians only in Name and outward shew, but inwardly, sincerely, and in good earnest. So live and walk, as Christ in his word hath directed you to walk. Denying ungodliness and worldly lusts [even all sins against the first and second Table,] living soberly [towards yourselves], righteously [towards man], and godly [towards the Lord], in this present world (p). Observe and* (<sup>†</sup>) Tit. 2. 11, 12. *keep all his Commandements (q).* (<sup>q</sup>) Joh. 14. 15. *Yield and present yourselves, both* and 15. 13. *Souls and Bodies living Sacrifices* Math. 28. 19. *unto him (r). Whether you live,* (<sup>r</sup>) Rom. 12. 1 *live unto the Lord; or whether you dye, dye unto the Lord; that whether you live or dye, you may be the Lords (s). So live and walk* (<sup>s</sup>) Rom. 14. 7, 8. *also as Christ hath given you an Example. Walk as Christ walked (t).* (<sup>t</sup>) 1 Joh. 2. 6. *Walk in love, as Christ hath loved us, and hath given himself for us,*

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a Sacrifice, an offering unto God,  
 (u) Eph. 5.2. for a sweet smelling Savour (u).  
*Walk in Love towards Jesus Christ,*  
*as to love him beyond Father, Mo-*  
*ther, Sister, Brother, or your own*  
 (x) Mat. 10. *dearest lives(x): For, he hath loved*  
 Luke 14. <sup>37.</sup> us, and washed us from our Sins in  
 (y) Rev. 1.5 his own blood (y). *Walk in all*  
*well doing as Christ went about, do-*  
 (z) Act. 10. 38. *ing good every where (z): and*  
*imitate him also in innocent and pa-*  
*tient suffering for well doing, com-*  
 (a) 1 Pet. 2. *mitting yourselves and your Cause to*  
 2. 12, 22, 23. *him that judgeth righteously (a);*  
*for herein he hath left us an Exam-*  
*ple that we should follow his*  
*steps.*

7. Remember the Lords-day-Sab-  
 bath, the first day of the week,  
 (unto which the seventh-day-Sabbath

(b) Exod. 20. *was translated by the Authority of*  
 Act. 20. 7. (8. *Christ as appears by the after observa-*  
 1 Cor. 16. 1. 2. *tion of that day by the Apostles and*  
 Rev. 1. 10. *Apostolical Churches, ) to keep it holy*  
 (c). - τὴν βα- *(b). This is the Princess and Queen*  
 σιλίδαν, τὴν *of all days (c), This is the Glory*  
 ὑμῶν πασῶν *of all the week. For, As on this day*  
 τῶν ἡμερῶν. *ad Magnes. our blessed Saviour Rose from the*  
 Ignat. in Ep. *dead*



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dead (d) triumphing victoriously over (d) Math. 28. i.  
Death, Grave, Sin, and all our Spi- to 8.  
ritual Enemies: and thereby assured  
us of our Spiritual and Corporeal Re-  
surrection by him (e). As on this (e) Eph. 2. 5, 6.  
day our Saviour vouchsafed many of I Cor. 15. 20.  
his apparitions to his Disciples, in- to 24.  
structing them and giving them com-  
mandements concerning the King-  
dom of God (f). On this day the (f) Luke 24.  
Holy Ghost was most miraculously Mark. 16.  
poured forth upon the Apostles (g). Math. 28.  
On Aët. 1. 3.  
this day the Apostles and primi- (g) Aët. 2. 1.  
tive Churches held their solemn As- &c.  
semblies for the publick worship of  
God (h). This is the solemn Mart, (h) Aët. 20. 7.  
and Market day for furnishing our &c.  
Souls with all manner of Spiritual  
and Heavenly Provisions. This is  
that Solemn Season and sweet oppor-  
tunity which Christ hath afforded and  
ordained for acquainting us with  
Himself and the Mysteries of his King-  
dom, for maintaining our Communi-  
on with him in his Ordinances, for  
edifying and perfecting of us in all  
Spirituals. And as in the time of the  
Old Testament, The Sacrifices of the

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(i) Numb. 28.  
9, 10. *Sabbath-day were to be double to those on the week-day (i): So our Spiritual Sacrifices on the Lords-days are to be twice so much as on any other day of the week; Especially, in Prayer and thanksgiving; in Reading the Scriptures, in Hearing the word preached, in Partaking the Lords Supper, in Catechizing, in Shewing Mercy to the poor, &c. that so the sacred tincture and impressions of this day may remain fresh and lively upon your hearts all the week following.*

8. *Let every day of the week be managed by you in a Christian sort. To that End, Be sure to present unto the Lord your Morning and Evening-Sacrifice of prayer and praise to God continually: as God of Old appointed a Morning and Evening Sacrifice for every day in the week* (k). *Holy David and Daniel Prayed thrice in a day (l). Every day, open with God in the morning, and shut with God in the Evening, by some religious ejaculation or savourly meditation. Read daily some portion of Holy Scripture (m), to keep*

(k) Numb. 28.  
3. to 9.  
(l) Psal. 55. 17.  
Dan. 6. 10.

(m) Psal. 1. 1, 2.  
A& 17. 11.

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*keep up your acquaintance with God, with Jesus Christ, and his Spirit, and the mysteries of true Religion. And then follow the lawful affairs of your honest particular Calling, diligently and righteously (n).*

(n) 1 Cor. 7.

20. 24.

Eph. 4. 28.

2 Thes. 3. 10.

11, 12.

9. Do ye Remember your Creator in the days of your youth, while the evil dayes [*of old age*] come not, nor the years draw nigh, when ye shall say, we have no pleasure in them (o). Gods Eminent Saints (o) Eccl. 12. 1. have sought the Lord betimes, and addicted themselves unto Godliness while they were young. As, David, that man after Gods own heart, while he was but a Youth (p). Josiah, that (p) 1 Sam. 16. 33. to 38. Phenix-King of Judah, while he was yet young, but sixteen years old, began to seek after the God of David (q). And Timothy, so highly commended by the Apostle Paul, knew the Holy Scriptures from a Child, Gr. from his infancy (r). God, in the time of the Law, called for the first ripe fruits of the field, and the firstlings of the flock, to be offered unto him (s): to teach his

(q) 2 Chron. 34. 1. 3.

(r) 2 Tim. 3.

15.

(s) Numb. 18.

20, 21. and 18.

12, 13. Deut.

18. 4. & 15.

19.

B 3 people,

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people, how acceptable the first-fruits of our youth and life are to God. O how happy are they, that bear the yoke

(v) Mat. 11. 29: (t) of Christ in their youth! Hereby, the flower of their age is best improved! Hereby, thousands and ten-thousands of Sins are prevented. Hereby, they gain the longer time, for walking with God, for growing in grace, for doing of good, for increasing of Spiritual Experiences, for treasuring up of Evidences and assurances of their Salvation, and of preparing themselves for Heaven and eternal Glory.

10. Herein alwaies exercise your selves to have a Conscience void of offence both towards God and Man (u). That so living in all good conscience before God (x), This may be matter of singular comfort and rejoycing to you, in your greatest afflictions and distresses, the Testimony of your Consciences, that in simplicity and godly sincerity you have had your Conversation in the world (y).

(y) 2 Cor. 1.  
12.

11. Employ and improve to the utmost all the Times and Talents, where-  
with

## Exhortation unto his Children.

*with the Lord hath intrusted you, to his Glory, your own or others Benefit. That when the time of reckoning shall come, he may both command you and richly reward you, and not condemn and punish you with that wicked sloathful and unprofitable Servant (z).*

(z) Eph. 5. 15, 16.

**12.** Hold fast the Platt-form of Sound words, in Faith and Love, which is in Christ Jesus (a). That so you may not be carryed aside with every wind of false doctrine (b); but may be the Children of the Truth. And to this End constantly retain in your Memories the Catechisme wherein you have been trayned up now a long time together. For, this is an excellent Brevial or Sum of the true Christian Religion, very useful to direct you both in the Faith and Practice, in the right wayes of God, against error and iniquity.

Mar. 25. 14 to 31.

(a) 2 Tim. 1. 13.

(b) Eph. 4. 14.

**13.** Stand not at a stay, much less go backward, in the affairs of Religion: But still grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ (c). Take heed of backsliding

(c) 2 Pet. 3. 18.

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(d) Heb. 12.<sup>13.15.</sup> ding(d). Having put your hand to  
 Pro. 14. 14. Christs plow, Look not back : For  
 then you will be unfit for the King-  
 (e) Luk. 9.62. dome of God (e). Be stedfast,  
 unmoveable, alwayes abounding  
 in the work of the Lord, forasmuch  
 as ye know that your labour shall  
 (f) 1 Cor. 15.<sup>58.</sup> not be in vain in the Lord (f). Be  
 faithful to the death, and Christ  
 (g) Rev. 2. 10. will give you a Crown of Life (g).

14. Love God, Father, Son and  
 Holy Ghost, over all, with all your  
 (h) Mat. 22.37. Heart, Soul, Mind and might (h),  
 Luk. 10. 27.<sup>38.</sup> and that especially for his own sake  
 love such as are begotten of God, and  
 true Christians indeed, chiefly for  
 (i) 1 Joh. 5. 1. Gods sake, for Christs sake (i). And  
 see that ye love one another with  
 (k) 1 Pet. 1.<sup>22.</sup> a pure heart fervently (k) : Especial-  
 ly, endeavouring to help and further  
 one another in the way to heaven.

15. Finally, Set your affection  
 on things above, not on things on  
 the Earth : For all the things on Earth  
 (l) Col. 3.26 are meer (l) vanity and vexation of  
 (m) Eccl. 1. 2.<sup>14.</sup> Spirit (m), being vanity, they are  
 empty shadows and bubbles, that cannot  
 continue, that cannot satisfie, but ut-  
 terly



### Exhortation unto his Children:

terly disappoint you : By their disappointment, they become vexation of Spirit, heaps of thorns and briars unto you. But your true, lasting and Soul-satisfying Treasures are above; there's your Crown, your Kingdom, your Glory, your Eternal life, your Eternal inheritance, your Masters joy and pleasures at his right hand for Evermore ; there's your sweetest and most glorious Saviour Jesus Christ at Gods right hand, and there's your God in Christ, in whose immediate vision and compleat fruition the supreme happiness of Heaven will consist for ever. Have therefore your Conversation in Heaven <sup>(n)</sup>, though <sup>(n) Phil. 3. 20, 21.</sup> for a while your conversation be on Earth : and look for your Saviour Jesus Christ from Heaven, to change your vile bodies and make them like to his own glorious body. Then there shall be no more Sin, Sorrow, Pain, Curse or Death. Then Christ will wipe all your Tears away <sup>(o)</sup>. <sup>(o) Rev. 21. 1.</sup> Then your everlasting Jubilee will begin but shall never end. O how should we love his appearing, when all those things

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*things shall come to pass ! Make haste  
O beloved, and be as the Hind or  
the Roe upon the Mountains of*

(p) Cant. 3. Spices (p). Even so come Lord  
(q) Rev. 22.  
20. Jesus(q).

*These things, my beloved Children,  
I have earnestly desired to recommend  
unto you in order to your Eternal Sal-  
vation ; hoping that some of you have  
a true Spiritual sense and relish of  
them already. Now the God of all  
Grace imprint them indelibly upon  
the Tables of all your Hearts , that  
you may still remember them and  
conform your selves unto them, not  
onely while I am with you in this land  
of the living, but also after I shall be  
taken from you by Natures dissolution,  
and sleep in Jesus. And let him bless  
you with all Spiritual blessings in  
heavenly-places in Christ (r) for e-  
vermore. Amen.*

(r) Eph. 1.3.

THE



THE  
Natural M A N  
DIRECTED TO  
CHRIST.

---

*A Premonition to the  
Natural Man reading  
the ensuing Directions.*



Hoever thou art,  
that unto this present  
hour remainest still  
in thy Natural State in the *Old  
Adam*, unconverted unto God  
in CHRIST the *last Adam*; or  
justly suspectest thy condition  
to be such; and perusest these  
DIRECTIONS following: *Read*  
and understand, *Understand* and  
Confi-

# The Natural Man

Consider in thine Heart, *Consider*  
 and Believe the Scripture Truths  
 therein propounded, *Believe*  
 and put in Practise the Scripture  
 Rules therein recommended  
 unto thee; lest otherwise, what  
 thou readest and art convinc'd  
 in Conscience to be thy Duty,  
 hereafter sting thine Heart, Rise  
 up in judgment against thee, and  
 condemn thee, both when thy  
 Death Approacheth; and at the  
 Great day, when *the Lord JESUS*  
*shall be revealed from Heaven with*  
*the Angels of his power, in flaming*  
*Fire taking Vengeance on them*  
*that know not God, and that obey*  
*not the Gospel of our Lord JESUS*  
*CHRIST* 2 Thes. 1. 7, 8. with Mat.  
 11. 20. to 25. and 12. 41, 42.

Direct-

## Directed to Christ.

3

*Directions*, tending to conduct the  
*Natural Man* to CHRIST.

### I. Direction.

**A** Waken and rouze up thy Soul and Conscience, O Sinful wretched natural Man, seriously to consider and deeply to lay to heart, How Sinful and miserable, the State and Condition of all Mankind since the fall, and of thine own Soul in particular, is, by Nature in the first Adam. compare together Rom. 3. 9. to 21. 1 Cor. 2. 14. Rom. 8. 5, 6, 7, 8. Tit. 3. 3. and 1. 15, 16. Eph. 2. 1, 2, 3.

I. *The Sinfulness of Natural man's State*; what Words can enough express! what thoughts of Man can sufficiently conceive! *who can understand his Errors?* Psal. 19. 12. *The heart is deceitful above all things, and desperately wicked, who can know it?* I the LORD search the heart; I try the Reins. Jer. 17. 9, 10. God alone, who cannot sin, exactly knows man's Sinfulness. From his word take a brief discovery of it.

The Sinfulness of the Natural man's condition, Consists chiefly in these particulars. *viz.*

1. In

# The Natural Man

1. In the guilt of Adam's first Sin, Of Eating the forbidden fruit, contrary to Gods exprefs Command, *Gen. 2. 16, 17. with Gen. 3. 6, 7. Rom. 3. 9, 19.* In which Eating; Adam's 1 Unbelief of Gods word; 2 Contempt of Gods command; 3 Impious Consent of his most free-will; 4 Proud aspiring to be as Gods knowing good and evil, *Gen. 3. 5.* 5 Apostacy from God; 6 Disobedience of the whole man; and 7 Ruine of himself and all his posterity; are comprehended (a).

(a) Trelent. Just Theol. 1. 3. de Peccato.

(b) — In quo omnes peccaverunt. Rom. 5. 12.

— *Quia secundum propaginem carius in illo eramus omnes, antequam nati essemus, tanquam in parente, tanquam in radice ibi eramus: Sic venenata est ista arbor, ubi eramus.* Aug. de verb. Apost. Serm. 14. p. 325. B C. Tom. 10.

This sin of Adam, being the Common Parent and Root of all mankind, (as St. *Augustine* (b) well notes) then virtually and seminally in his loyns, is imputed to and charged upon all his ordinary posterity, even upon all mankind ordinarily propagated from him, *Rom 5. 12. -- 15, 16, 17, 18, 19. Act 17. 26. 1 Cor. 15. 21, 22.. 45. 49.* As *Levi*, who received Tithes is said to pay Tithes in Abraham to *Melchizedeck*, for that yet he was in the loyns of his Father Abraham when *Melchizedeck* met him. *Heb. 7. 9, 10.* So then in Adams eating the forbidden fruit, all mankind did eat the forbidden fruit; In Adam's Sinning, all his posterity Sinned; In Adam's disobeying, all mankind disobeyed; In Adam's falling, all his posterity fell; In Adams dying, all his Poste-

## Directed to Christ.

Posterity dyed. And thou amongst the rest. And Therefore, in this Sense, thou wast a Sinner, al grievous Sinner before thou wast born, even from the foundation of the world.

O thou Natural man ! Think of this, Lay this to Heart deeply, was it a small matter for Adam, and for thee and all Mankind in Adam, thus to Sin. Consider well the many and great Aggravations of this first Sin of Man ; As

1. The *Person* who sinned: 2. *Condition* and *State*, wherein: 3. *Place*, where: 4. *Time*, when: 5. *Law*, against which: 6. *Object*, against whom: 7. And finally, *The manifold and great Evils both of Sin and punishment ensuing thereupon* ; (all

which I have elsewhere (c) at large illustrated,) and then see, if ever Sin was perpetrated in this world, (all things duly considered,) so Sinful, Haynous, Horrid, inexcusable, and damnable, as this first Sin !

2. *In being wholly overwhelmed with Original Sin*, (so as is thought, it's called by (d) *Augustin*) contracted from lapsed Adam by Natural Propagation, *Gen. 5. 3. Psal. 51. 5. Job. 3. 6. Job. 14. 4. and 15. 14.*

*August. Retract. l. 2. cap. 62. p. 60. B. Basil. 1569. Tom. 1. Ecce unde trahitur originale peccatum, Ecce unde nemo nascitur sine peccato, Ecce propter quod Dominus sic Concipi voluit, quem virgo Concepit. Aug. de Temp. Sermon. 45. p. 667. l. 7. m. 10.*

(c) In my Treat. of Gods Covenants.

Book. 2. Chap. 1 Aphor. 6. IV. p. 41. to p. 59.

(d) — *Ex Adam trahi dicimus Originale Peccatum, quod per lavacrum Regenerationis, non solum in majoribus, sed etiam in parvulis Solvi-*

This

## The Natural Man

This *Original Sin* Consists especially 1. In the privation or loss (1) of Man's Primitive Integrity or Original Righteousness concreated with him *Gen. 1. 26, 27. and 3. 6, 7, 8. Eccles. 7. 29.* — *All have sinned, and come short of the glory of God, Rom. 3. 23.* (2) and of that sweet communion, which, in that integrity, he enjoyed with God, *Gen. 3. 6, 7, 8, 10.* Whereupon man becomes *Dead in Sin, Ephes. 2. 1. 5. with Gen. 2. 16, 17.* 2. In the Depravation, Pollution and Corruption of his whole nature: His whole Soul and all the faculties thereof; His whole Body and all the Parts thereof, being universally defiled. — *to them that are defiled and unbelieving is nothing pure, but even their Mind and Conscience is defiled, Tit. 1. 15.* See *Gen. 6. 5. Jer. 17. 9. Rom. 3. 10. to 19. 2 Pet. 2. 14.*

Hence, From both these ensue two woful effects. 1. An Indisposition, and utter inability, yea an Opposition and Enmity, unto all Good. *Rom. 5. 6. and 7. 18. and 8. 8. Col. 1. 21. Rom. 8. 7. and 5. 10.* 2. An Universal pravity, Propensity or Proclivity unto all Evil: *Gen. 6. 5. and 8. 21. Rom. 3. 10, 11, 12. 1 Pet. 4. 2, 3, 4.* Original Sin, being the Root, Seed and Common Spawn of all Actual Sin in the World *Jam. 1. 14, 15. Ephes. 2. 1, 2, 3.* The



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The Holy Scriptures set forth this *Original Sin* by sundry remarkable Names or Phrases. It is stiled, 2. *Iniquity* wherein we were shapen, and sin wherein our Mothers conceived us. *Psal.* 51. 5. in regard of the Natural Propagation of it. 1 *Sin*. ——— *That they are all under Sin.* *Rom.* 3. 9. 1 *Joh.* 1. 8. *Rom.* 7. 14. Because it is *Sin* κατ' ἐξοχην, the Sin of Sins, the mother and nurse of all Sins, virtually and seminally comprehending in it all sorts of Sins. 3 *Sin dwelling in us*, *Rom.* 7. 20. from the constant Inherence, Residence and Abode which it hath in all, yea even in the Regenerate themselves, (to whom it is pardoned, and in whom it is in some measure mortified) during this present life, *Rom.* 7. 17, 18. 4 *The Sin that doth so easily beset us*. ἀμαρτία ἐν περιπατεῖσιν, *Sin easily surrounding us*, *Heb.* 12. 1. because it encompasseth Soul, Body, all our Faculties, Affections, Senses, Parts and whole Man. 5 *The Law of Sin.* *Rom.* 8. 2. and 7. 25. *The Law of Sin in our members*, *Rom.* 7. 23. because of the power and strength of Sin, which is resident in us: *A Law is powerful and forcible.* 6. *The Body of Sin*, *Rom.* 6. 6. because, as a Natural Body is compacted of many Parts, and hath divers proper Members set in it, whereby

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it acts : So sin Original hath many limbs, called *Our members which are upon Earth*, as *Fornication*, &c. *Col. 3. 5.* 7 *Our Old man*, *Rom. 6. 6.* Sin is so called, in Opposition to the *New man*, the Regenerate Part, and in distinction from our humane Natures : because our Corruption of Nature is from the first man the *Old Adam*, as our Regeneration is from the Spirit of Christ the *last Adam*. 8 *The Old Leven* to be purged out, *1 Cor. 5. 7.* called *Leven*, because as *Leven* leuens and sowers the whole lump of Dow, So Sin original leuens the whole man, sowers and infects the whole man. *Old*, from old Adam. 9. *The flesh.* *Joh. 3. 6.* *Rom. 8. 18.* *Gal. 5. 17.* because, As *Flesh* is opposite to *Spirit*, So Original Sin is opposite to Grace. And because as flesh is man's basest and vilest part, *Phil. 3. 21.* So Original Sin is the vilest evil in man.

Pause here, O Natural Man. Not only Adam's first Actual Sin is thine, being justly imputed to thee : But this Original Sin, thence contracted, is thine also, being naturally inherent in thee. It is the Disease, the Poyson, the Plague, the Leprosy of thy whole Nature. Thou art as full of it, as any Sink is full of filth, as any Serpent is full of venome, as any Toad is full of poyson,



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poysen. Thou art by Nature wholly defiled with it : universally captivated under the Dominion of it, and Spiritually Dead in it. And in this respect thy Condition is incomparably worse, than the Condition of any fowl, fish, bruit-beast, or creeping thing whatsoever. For, they have no Original Sin in them, and thou art all full of it. And is this thy natural Condition, a State to be rested in by thee : wherein thou art far worse than any Dog, Toad, Serpent, mean or vilest creature under the Sun? Remember that of *Augustine* ; Every one is damned as Generated : None is delivered, but as Regenerated (e).

3. In the Huge Heaps and Swarms of all thine actual Sins (the poysonous fruit of Sin Original) into which thou hast broken forth inconsiderately, from thy Birth until this very day, The Sinfulness of thy natural Condition is mightily augmented and aggravated, O Natural Man!

Think often in thy Retired hours, of the 1 Variety, 2 Multiplicity, and 3 Extremitie or Aggravations of thine Actual Sins.

(e) Omnis Generatus, damnatus : nemo liberatus, nisi Regeneratus. Aug. de verb. Apost. Serm. 14. p. 325. D. Tom. 1c. Restat ut in illo primo homine peccasse omnes intelligantur, quia in illo fuerunt omnes quando ille peccavit. Un-

de peccatum nascendo trahitur : quod nisi Renascendo non solvitur. August. cont. duas Ep. ist. Pelag. 1.4. c.4. p.910. B. Tom. 7.

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(1) The *Variety* and several sorts, of  
thine Actual Sins ; How manifold are  
they ? As actual,

Sins in respect of the Subject, are  
distributed into *Peccata Cordis, Oris, O-*  
*peris*, Sins of *Heart, Word, and Work.*

1 In the Heart ; what corrupt imagi-  
nation, *Gen. 6. 5.* what abominable, vain,  
Atheistical, blasphemous, prophane and  
polluted Thoughts *Prov. 15. 26.* What  
deadness, stupidity, defilement, Seared-  
ness, &c. in the Conscience. *Tit. 1. 15.*

1 *Tim. 4. 2.* What Enmity, Perverseness,  
crookedness, disobedience, rebellion,  
&c. in the will *Jer. 44. 16, 17. &c.*

*Luke 19. 14.* What impenitency, hard-  
ness, deceitfulness, hypocrisy, Earthi-  
ness, Disorder, Confusion, &c. in  
the Heart and Affections. *Rom. 2. 5.*

2. In thy words and tongue, What  
Vain-speaking, Swearing, Cursing,  
Lying, Blaspheming, Back-biting,  
Slandering, False-witness-bearing, &c.

*Exod. 20. 7. Mat. 12. 36.* the *Tongue* is  
a world of iniquity——*Jam. 3. 6.* and

every idle word must be accounted for  
at the day of Judgement, *Mat. 12. 36,*

37. 3 In thy actions and works, though  
never so Religious in appearance; How  
dost thou miscarry in their Ground,  
Matter, Form, Manner, Circumstances  
and End, 1 *Tim. 1. 5. Tit. 1. 15, 16. Isai.*

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1. 10. &c. and 66. 3. Hag. 2. 14. Prov. 15. 8. So that in none of them thou canst please God. Rom. 8. 8. Yea and even in thy secular Actions, thou art wholly Sinful, Prov. 21. 4. and 15. 9.

And to this Distribution of *Actuals* into Sins of *Heart, Word, and Works*; We may refer that of Sins into *Inward*, and *Outward*,

Sins, in respect of the *Law* or Rule violated by Sin, are, 1 Sins of *Impiety* or *Ungodliness*, contrary to the first Table of the Decalogue 2 Sins of *Iniquity* *Unrighteousness*, or *worldly Lusts*; against the 2 Table, &c. Rom. 1. 18. Tit. 2. 12.

Of *Impiety* there are many sorts of Sins, properly repugnant to the 4 first Commandements: Of *Unrighteousness* are many Sorts also contrariant to the 6 last Commandements. And this Distribution of Sins according to the ten Commandements is most accurate.

Sins, in Respect of the *Parts* thereof, are 1 Sins of *Omission*, when duties prescribed are neglected; and this is a Taking from Gods Law. Jam. 4. 17. Mat. 25. 42. &c. Rev. 2. 21. 1 Sam. 15. 2, 3. 8, 9. &c. 2 Sins of *Commission*, when things prohibited are Practised, as Gen. 2. 16, 17. compared with Gen. 3. 6, 7.

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Achan's sin, *Josh.* 7. 1. 15. 20, 21. 25, 26. compared with *Josh.* 6. 17, 18, 19.

Sins, in respect of the *Object* offended and wronged, are; 1 Sins against God, and repugnant to Piety. *Rom.* 1. 21, 22. 28. 2 Sins against Man, against our Neighbour and contrary to righteousness, to equity. *Pro.* 14. 21. *Gen.* 4. 8. 3 Sins against a mans own self, contrary to Sobriety, *1 Cor.* 6. 18. *Prov.* 20. 2. Touching the two first, See *1 Sam.* 2. 25. *Luke* 15. 18. Touching all the three, See *Tit.* 2. 12. But Sin is otherwise against God, then it is against Man. Against God, as it is a Transgression of his Law: against man, only as it is a Damage or Injury.

Sins, in regard of *Time* wherein they are acted, are 1 Sins of youth, *Psal.* 25. 7. *Eccles.* 11. 9. 2 *Tim.* 2. 22. 2 Sins of riper age. *Isai.* 65. 20.

Sins, in regard of *Place* and cognizance, are; 1 Private or Secret, *Psal.* 19. 12. and 90. 8. *Josh.* 7. 1. &c. 2 Publick and open, when Sin is perpetrated boldly, impudently, in the view of others. *Isai.* 3. 9. *Numb.* 25. 6, 7, 8. 2 *Sam.* 16. 22.

Sins, in respect of their *Power* and Strength, are; Reigning, or  
not

not Reigning *Rom.* 6. 12, 13, 14.

Hither some refer the Distinction of Sin, into Mortal and Venial, not in the Popish Sense; but in a sound Sense; viz. As by Mortal Sin we may understand Sin reigning, which not repented of shall never be forgiven. And as by Venial Sin, we may understand Sin not reigning, but in Christ upon repentance forgiven, and not bringing Condemnation though it deserve it. *Rom.* 8. 1.

Sins, in respect of Degree, are Great, or Small, *Ezech.* 5. 6. 8. and 8. 15. *Joh.* 19.

11. *Mat.* 5. 21, 22.

(2.) The multiplicity of thine actual Sins; how innumerable are they! Are they not *more than the hairs of thine head*; *Psal.* 40. 12. are they not numberless like the Sands? and *who can understand his errors*, how many they are? *Psal.* 19.

12. If in one Sin, so many Sins are complicated: as in Adam's Sin (f). *Gen.*

3. In Judas his Sin, *Mat.* 26. If in one day, in one hour, so many Sins in Thought, Word and Deed, are done by thee: If in one Prayer, &c. So many Sinful distractions, distempers, &c. are discovered: what millions, and Ten-thousand Millions of Millions of Sins proceed from thee in thy whole Life?

(f) See before p. 1, 2. and my Treat. of Gods Covenants. p. 36, 37. p. 41. to 49.

(3.) The *Extremity and Aggravations* of thy Actual Sins, How many and great are they, Have not thy Sins been,

Haynous, Crying Sins? As, 1 Blood-shed *Gen. 4. 10.* 2 Sodom's Sins *Gen. 18.*

20, 21. 3 Oppression *Exod. 3. 7.* 4 De-  
teyning Hirelings wages, *Jam. 5. 4.* ac-  
cording to the antient memorial  
verse (g): Which I may thus do into  
English;

(g) *Clamitat  
aure Dei, vox  
Sanguinis; &  
Sodomorum;*

*Vox Oppressio-  
rum; Merces  
detenta labo-  
rum.*

D. Prideaux.  
in Scha. The-  
ol. Syntag.  
Murmonit. C.  
3<sup>o</sup> p. 13.

(ranny;  
1 Blood, 2 Sodom's Sins, 3 Oppressing Ty-  
4 Detaining Hirelings Hire, are Sins that

(cry.  
Sins against thine own Light? *Joh. 9. 41.* *Luke 12. 47, 48.* *Jam. 4. 17.*

Sins against the checks of thine own  
Conscience? *Mat. 27. 17* to 27.

Sins against the many Motions of  
Gods Spirit? *Act. 7. 51.* *Eph. 4. 30.*  
*1 Thes. 5. 19.*

Sins against Gods rich Means of  
Grace? *Isai. 5. 1* to 8. *Mat. 21. 33* to  
45.

Sins against the precious Blood  
of Christ? *1 Cor. 11. 27.* *Heb. 10. 29.*

Sins against Gods many and great  
mercys. *Hos. 2. 8.*

Sins against Gods severe Judgments,  
inflicted on others for thine admoniti-  
on?



on? 1 Cor. 10, 11. Dan. 5. 22, 23. &c.  
 or upon thy self for thy Reformati-  
 on? 2 Chron. 28. 22.

Sins against Gods Patience and  
 Long-Suffering, leading thee to Re-  
 pentance? Rom. 2. 4, 5. Rev. 2. 21.

Sins, wherein thou hast long conti-  
 nued? Isai. 65. 20. Deut. 9. 7. 27.

Sins, which thou hast often re-itera-  
 ted? Mat. 26. 69. to the end.

Sins, heightened by such and such  
 Circumstances. As of Person, Time,  
 Place, &c. Levit. 10. 1, 2, 3. Numb. 20.  
 12. 2 Sam. 12. 7, 8, 9. ——— Numb. 25.  
 6. — Job. 2. 13. to 18.

Sins, wherein thou hast shamefully  
 gloried? Phil. 3. 19.

Sins, for the effecting of which thou  
 hast been far more diligent and indu-  
 strious, than ever thou wast for the  
 saving of thy precious Soul? Mat. 23.  
 13. to 34.

Communion with others in their  
 Sins, many wayes. Eph. 5. 11. As  
 if thine were not enow to damn  
 thee.

Oh, thou silly deceived Sinful Soul!  
 When for all these Sins of thine God  
 shall bring thee to judgement, Where  
 shalt thou appear? Psal. 1. 5. Oh,  
 What then wilt thou do, when God riseth up?  
 and when he visiteth, what wilt thou An-  
 swer him? Job. 31. 14.

II. *The wretchedness of a natural mans Condition*, Who can enough Apprehend or Express ! What words can sufficiently declare ! Where there's nothing but Carnality and Sinfulness, there's nothing but misery and wretchedness.

The Natural man's Condition, as it is most Sinful, without all even the least degree of Sanctity: So it is most miserable, without all even the least measure of saving mercy or felicity. And such, O Natural man, is thy Condition, in sundry respects. For,

1. *Thou art by Nature wholly destitute of (that Paradise on Earth, that suburbs of Heaven, that handsel of Glory,) Sweet Communion with God.* While Adam stood in his integrity, He had sweet fellowship with God, *Gen. 1. 26, 27, 28, 29, 30. and 2. 3, 7, 8. 16, 17, 18. and so to the end.* But Adam had no sooner fallen but he lost that sweet Communion with God: was afraid of Gods voice, Hid himself from his presence among the Trees of the Garden: is Convented, Convinced, and judged for his Sin, and driven out of the Garden, &c. *Gen. 3. 9. to the end.* And whilst thou art in thy Natural State, in the first Adam lapsed, Thou art without all Communion with God also

also. For, *what fellowship hath Righteousness with unrighteousness? And what Communion hath light with darkness?* 2. Cor. 6. 14. Now God is light, and in him is no Darkness at all. If we say, we have fellowship with him and walk in darkness, we lie, and do not the Truth, &c. 1. Joh. 1. 5. 6. 7. and every natural man is Darkness Eph. 5. 8. and habitually walks in darkness, 1 Joh. 2. 9. 11.

Now, whilst thou art destitute of Communion with God, thou dost still remain without all these sweet Companions of Communion with God, viz. Thou art

(1) Without all special favour and saving mercy from God. — *which hadst not obtained mercy*: 1. Pet. 2. 10.

(2) Without any Saving Relation to God art none of his People nor is he thy God 1. Pet. 2. 10. yea. He is ashamed to be called thy God: or to own thee for one of his people. Heb. 11. 16.

(3) Without Christ, the last Adam. Eph. 2. 12. 1. Cor. 15. 45. By whom alone, all Saving mercy from God, and all saving Relation to God can be obtained. Act. 4. 11. 12. Ephes. 2. 13. to the end.

(4) An Alien from the Common wealth of Israel. Eph, 2. 12. Thou art

art none of his Family and Household none of his mystical body, of his invisible Church : But of the Synagogue of Satan *Rev. 1. 6.* For they that are Aliens to Christ, the Head : must needs be Aliens to his invisible Church and Body.

(5) A stranger from the *Covenants of Promise*, touching Christ Promised under the Old Testament : and consequently from the *Covenant of Perseverance*, touching Christ performed and exhibited in Human Nature, *viz. The New Covenant. Ephes. 2. 12.* laid down *Heb. 8. 8. to the end.* Oh what a misery is this ! To have nothing to do with Gods Covenant, not any the Promises, Priviledges, Benefits or Blessings thereof. This is to be shut out of Gods Grand Act of favour and mercy, His Act of Oblivion, *Heb. 8. 12.* His Magna Charta, his Great Charter for eternal happiness in Heaven.

(6) Having no Hope. *Eph. 2. 12. viz.* No true, Salvifical, well-grounded hope of life eternal in Heaven; or of future felicity in the world to come for thine immortal Soul, And such Hopeless men are most miserable men, *1. Cor. 15. 19.* When thou hopeless wretch comest to die, what will become of thy Soul ? What wilt thou then say to thy Soul ?  
Even

Even as that Atheistical Pope 3 *Animula*  
*la vagula* (h), &c. O my poor wandering (h) *Animula*,  
 blandishing Soul, The Guest and Companion *vagula, blandi-*  
 of my body, into what placet art thou now *la, Hospes Co-*  
 going? &c. To Heaven, or to Hell: *mesque Corpo-*  
 to the glorified Saints, or to the dam- *ris, tuos nunc a-*  
 ned Reprobates: to Joyes everlasting, *bibis in locis*  
 or to endless Torments: To God or to *&c.*  
 the Devil?

(7) Finally, while thou dost remain  
 destitute of saving Communion with  
 God, thou art *without God in the World*, an  
 Atheist in the world. (i) Eph. 2. 12. What?  
*without God?* Then, without all true  
 Happiness, without the only supream  
 Good, and Soul-satisfying Treasure,  
 such God is, *Math. 19. 17. Psal. 73.*  
*25. 26.*

2. *Thou*, in thy Natural State, art  
 under the severe Curse of the Law;  
 Which under pain of the Curse, re-  
 quires of every one, Perfect, Perpe-  
 tual, and Personal obedience to all  
 things written in the Law, *Gal. 3. 10.*  
 which no meer man since the Fall of  
 Adam can possibly perform. *Rom. 3.*  
*9. to 29. and 5. 6. and 8. 3. 4. 7. 8.* And  
 whom the law Curseth, he is Cursed  
 indeed, not by man, but by the living  
 God himself.

3. *Thou* in thy Natural state, remai-  
 nest still under the dreadful displeasure  
 and

(i) *ἐξ ὧν ἔσθι*  
*τὸ νόσση.*  
*Eph. 2. 12.*

## The Natural Man

and wrath of God Almighty.—Art by nature a child of wrath, Even as others. Eph. 2. 3. Under the Wrath of God? Oh! Who knoweth the Power of Gods anger, or according to his Fear (i. e. his word the Rule of his Fear, Psal. 19. 9.) his wrath? Psal. 96. 11. If the wrath of an earthly King be as the Roaring of a Lion, Prov. 19. 12. What then is the wrath of God, the King of Kings? Our God is a Consuming fire. Heb. 12. 29. Consider the prints of Gods wrath, upon the lapsed Angels, 2, Pet. 2. 4. Fallen Adam——Gen. 3. The sinful old world 2 Pet. 2. 5. The Cities of Sodom &c. 2 Pet. 2. 6. Gen. 19. The Beauteous Jerusalem, and the Jews 2 Chron. 36. Yea, upon Jesus Christ the spotless Son of God himself, when he stood as the Sinners Surety, Math. 26. and 27. Luk. 22. and 23. And then say with the Psalmist; Thou, even thou art to be feared: and who may stand before thee, when once thou art angry? Psal. 76. 7. When he is wrath, The Heavens drop down, The Mountains melt and leap, The Rocks rend in pieces, The Earth Quakes, The Sea is dried up, The Devils tremble Jam. 2. 19. And the whole Creation is amazed. Oh! think of the Terroure of the Lord, 2 Cor. 5. 11. 4. Thou



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4. *Thou* in thy natural state, art in league with the Devil himself, the Grand enemy of God and mankind, *Math.* 13. 28. 39. & *Pet.* 5. 8. that old Serpent, *Revel.* 12. 9. and performest thine Homage and obeisance unto him, & *1 Joh.* 3. 8. *Joh.* 8. 44. as to thy Conqueror, Prince, Father, and God. Satan is,

1. *As thy Conqueror*, leading thee *Captive at his will*, by his powerful Temptations, yea by his meer suggestions and snares. *2 Tim.* 2. 26. and so thou art his meer vassal and slave.

2. *As thy Prince*, *Joh.* 14. 30. *effectually working in the Children of Disobedience*, and in thee as in one of his Subjects. *Eph.* 2. 2.

3. *As thy Father*, whose works thou, as his Child, wilt do. *Joh.* 8. 44. & *1 Joh.* 3. 8. 12. *Mat.* 13. 38.

4. *As thy God*, and the God of this world, whom thou, as his Creature, wilt serve. *2 Cor.* 4. 4.

5. *Thou*, in thy natural State, art liable to all sorts and degrees of miseries in this present world, not as to Paternal Chastisements of a loving Father (the lot of Gods dear children. *Heb.* 12. 5. to 12.) but as to vindictive Punishments and curses of an angry God. *Gen.* 3. 16, 17, 18, 19. and 4. 9. to 15. *Levit.* 26.

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to 40. *Deut.* 28. 15. to the end. *Psal.* 11. 6.

These Miseries are of many sorts :  
But may be reduced to

1. *Miseries* incident to thee in thy Goods and Temporal estate. As, when thy ground is barren, brings forth thorns and thistles, &c. *Gen.* 3. 18. thy cattel cast their young, *Deut.* 28. 18. Fire consumes thy dwelling, *Job.* 15. 34. thieves rob thee of thy wealth, *Job.* 1. 13. to 18. Extortioners catch all thou hast, *Psal.* 109. 11. &c.

2. *Miseries* incident to thee in thy Relations. As, Treachery in thy friends *Judg.* 9. 23. falseness and sloathfulness in thy Servants and hirelings, 2 *Chr.* 24. 25. and 33. 24. Alienation in thy Kinsfolks, *Judg.* 9. 5. 24. Disobedience and Undutifulness in thy Children. *Deut.* 28. 18. Disaffection, vexatiousness, &c. in thy wife. 1 *King.* 21. 25. *Deut.* 28. 30.

3. *Miseries* to which thou art exposed in thy good Name. As Lyes, Reproaches, Slaunders, Back-bitings, &c. The Name of the wicked shall rot. *Prov.* 10. 7.

4. *Miseries*, whereunto thou art liable in thy Body. As, Hunger and want of Food, *Deut.* 28. 53. &c. Thirst, and want of Drink. *Lam.* 4. 4.  
Breaking

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Breaking or dislocating of bones; *Numb.* 24. 8: Weaknesses, grievous pains, with sickness and many sorts of Diseases; Feavers, Agues, Pestilences, &c. *Dent.* 28. 21, 22. Cold and nakedness, *Ezek.* 16. 39. Bonds and Imprisonments, *Dent.* 28. 63. to the end. Perils and dangers by land and water; &c.

In thy whole life thou art exposed to Armies of miseries.

6. *Thou*, in thy Natural state, art subject to death, the ~~exult~~ and extremity of all these worldly miseries, for thy sinfulness. *Rom.* 5. 12. and 6. 23. *Gen.* 2. 16, 17. with 3. 19. Die thou must, that's certain; but when, where, how, &c. that's most uncertain: and how small a matter may bring thee to thine end? The bone of a Fish going cross thy throat may choak thee, as it did *Tarquinius Priscus*: A Raisin-stone may kill thee, as it did *Sophocles* and *Anacreon*: An hair in a draught of milk may end thee, as it did *Fabius* the Senator: The tooth of thy Comb as thou art combing thine head, entring the flesh, may make thy death's wound, as it befel *Ruffinus* the Consul: A Needle thrust into thy brest by a child born in thine arms, may hasten thy death, as it befel *Lucia*,

D

the

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the Daughter of *Annelius*. And when Death hath severed soul and body, what shall become of thy soul? Shall it ascend, or descend? Shall it live, or shall it die, &c. O, never think, that thou who livedst and diedst without God in this world, shall after death ascend to God, or live with God, in the world to come!

7. *Thou*, in thy Natural state, canst not escape the damnation of Hell, but shalt have part in the Lake which burneth with fire and brimstone, which is the second Death, there to be excruciated with torments numberless, easeless, remediless and endless, *Mat.* 23.33. *Rev.* 21.8. *Rom.* 6.23. *Gen.* 2.17. *Mat.* 25. 41, 46. *Jude*, verse 7. There, shall be weeping and gnashing of teeth, *Mat.* 25. 30. There, their worm dieth not, and the fire is not quenched, *Mar.* 9. 43, 44. There, not one drop of water from the top of a finger shall be vouchsafed to cool a tormented tongue, *Luk.* 10. 24, 25, 26. There thou shalt have pain of loss, and pain of sense. There thou shalt have plenty and penury; plenty of torment, penury of comfort. There will be *Amissio Cæli*, The miss of Heaven, which was often tendered thee, but thou didst refuse: *Privatio Terra*, The loss of Earth, which thou hadst, but couldst

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couldst not keep: *Positio Inferni*, The Position of Hell, which thou shalt have, and canst not be delivered from it. There will be universality, extremity, eternity of unpityed misery upon thy soul and body, without the least alteration, mitigation and cessation.

Oh wretched Natural man! Might thy torments in Hell be brought to an end, after so many millions of years as there are Stars in Heaven, Atomes in the Air, Dust in the Earth, Drops in the Sea, Grass-piles on the ground, or as there have been moments of time since time begun; it would be some comfort to thee in enduring them, some hope of being delivered from them. But this eternity of Death and Torments will quite break thy heart; would make the very stinging of Ants and Fleas intolerable. *Eternity* is the very Hell of Hell. One said, (k) O deadly life! O immortal death! What shall I term thee? Life? And wherefore then dost thou kill? Death? And wherefore then dost thou endure? There's neither life nor death but hath something good in it; for in life there is some ease, and in death

(k) O Vita mortifera! O Mors immortalis! Et quomodo tandem te appellabimus? Vitam, an mortem? Si vita es, quomodo occidis? Si mors

es, quomodo duras? &c. Rob. Bellarmin. in Conc. 3. de Cruciatiibus Gebennæ, part. 2. p. 467. Colon. 1626.

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*an end; but thou hast neither ease; nor end. What then shall I stile thee? Even the bitterness of both; for of death thou hast the torment, without any end, and of life the continuance, without any ease. God hath subtracted both from life and from death, all that is good: the residue he hath mixed together, and therewith tempered the torments of Hell. O bitter Cup, which all sinners impenitent shall drink at Gods hand!*

This, this, O Natural man; is a brief shadow of thy sinful and wretched condition by Nature. But the one half, the tenth part, is not told thee. O, How can thine heart hold from breaking, thine eyes from dropping, thy bowels from turning within thee? How canst thou eat or drink with any comfort? How canst thou slumber or sleep one night in quiet? How canst thou possess, or go about any worldly thing with delight, whilst thou art ingulfed in this sinful, and woful, Natural condigion.



## II. Direction.

**B**E clearly and fully convinced in the Conscience, O Natural man, That thou still remainest in this thy sinful and wretched condition, un-converted, un-regenerate, un-renewed, until this present day. That, thou art still in the *first Adam*, and not as yet transplanted into Christ the *last Adam*. That, thou art still in thy sinful and miserable state of Nature, and not hitherto translated into an holy and happy state of Grace. That, thou art in thy *sins* still, 1 Cor. 15. 17. Thou art in the *flesh* still, Rom. 8. 8. Thou art *dead in sins and trespasses* still, Eph. 2. 1, 5. Col. 2. 13. Thou art in *darkness*, and very *darkness* is self still, 1 Joh. 2. 9, 11. Eph. 5. 8. Thou art an *enemy to God* still, Rom. 8. 6, 7. Col. 1. 21. Thou art wholly displeasing to God still, Rom. 8. 8. Finally, That thou art in thy cursed and damned state still, Gal. 3. 10. Joh. 3. 18, 36.

Here therefore I shall offer to thee chiefly two things for thy most serious consideration, viz.

I. That, it is most necessary for thee, O Natural man, to be thoroughly convinced, That thou still remainest in thy most sinful and wretched state of Nature, even until now. For, D 3 1. Un-

1. *Until* thou beest thoroughly convinced, O Natural man, that thou still remainest in thy sinful and wretched state of Nature, thou wilt be apt to flatter thy self into a fond and groundless imagination, that thou art in a good spiritual state towards God, especially if thou hast been kept by Gods common restraining grace, from grosser sins, and hast been exercised in some outward acts of Religion and righteousness. Thus the un-convinced Pharisee, though in his un-justified Natural state, had an high opinion of his good spiritual state beyond other men, and beyond the Publican, and bragg'd of it even in his prayer to God, because he avoided some gross sins, and practised some outward duties, *Luk. 18. 9. to 15.* Thus *Paul* before his conviction and conversion, thought himself *alive once without the Law*, by reason of his outward unblameableness, legal priviledges, and external exercises of Religion: but *when the Commandement came* and convinced him, *sin revived and he died.* Compare *Rom. 7. 9.* with *Phil. 3. 4, 5, 6.* Thus the *Laodicean* Angel had an high opinion of his own good estate, till Christ convinced him of the contrary, and taught

taught him the right way of bettering his condition, *Rev. 3. 16, 17, 18, 19.* The Natural man's self-opinionateness of his good estate, seals him up incurably in his bad estate. Many might have attained to a great degree of Christianity, if they had not presumed themselves to be Christians good enough already.

2. *Until* thou art fully convinced, O Natural man, that thou still remainest in thy sinful and wretched state of Nature, thou wilt never be kindly humbled for, nor become weary of, thy Natural state. Without conviction, there's no true sence of sin and misery: without true sence of sin and misery, who will be humbled for it or weary of it? Conviction, How did it humble *Manasses*? *2 Chron. 33.* How did it abase *Paul*? *Act. 9.* Who can clearly see his own Natural sinfulness and wretchedness, and not abhor himself as in dust and ashes? *Zech. 12. 10, &c.*

3. *Until* thou beest kindly convinced of thy present sinfulness and wretchedness by Nature, thou wilt never seriously and sincerely seek out for supernatural remedy. When *Peter's Hearers* were convinced and pricked in heart, then they presently repair to

the Apostles, saying, *Men and brethren what shall we do?* Act. 2. 36, 37. When the *Taylor's* heart was convinced and shaken as well as the foundations of the Prison, he presently enquires of *Paul* and *Silas*, *Sirs, what must I do to be saved?* Act. 16. 30. There are three steps towards the cure of a sick body, and of a sinful soul, viz. *Invenire morbum*, To find out and be convinced of the malady; *Adire medicum*, To have recourse to the Physician for direction; and *Applicare medicinam*, To apply the medicine for the attaining of recovery. Who will seek to the Physician or apply any remedy, that feels no smart of his malady?

4. *Until* thou art fully convinced, O Natural man, that thou continuest still in thy Natural sinfulness and wretchedness, thou wilt never repent, and turn from thy sinful estate to God. Till the Prodigal soundly smarted under sense of his sin and misery, he never came to himself, or to a penitent resolution of returning to his Father. But then he comes, and says, *Father, I have sinned against heaven and before thee*—&c. Luke 15. 14, 15, 16, 17, 18, 19, 21. Here see, how conviction and lively sense of sin and misery, put him upon serious Consideration: Consider—

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sideration put him upon penitential Resolution, Return, Repentance, Confession, Reformation, and humble Supplication.

5. *Until thou, O Natural man,* shalt be thoroughly convinced of the sinfulness and wretchedness of thy present Natural state wherein thou remainest unto this present day, thou never givest an actual entertainment and present welcome in thy soul, unto Jesus Christ and him crucify'd, as the only remedy against this sinfulness and wretchedness of thy Natural condition. 'Tis the sense of present pain, that makes the Patient cry out for means of ease till he find it, and having obtained it, how doth he esteem it and delight in it? 'Tis the apprehension of present danger at Sea in a storm, that makes the Passengers cry to God and man to help, *Jonah* 1. 5, 6. *Psal.* 107. 25, 26, 27, 28. and if the storm cease, and the Sea becomes still, that they can come to their desired Haven, Oh how welcome and acceptable is the Haven unto them! *Psal.* 107, 29, 30. So here; 'Tis the conviction of thy present Natural sinfulness and wretchedness, that makes thee in thy fervent desires even thirst and long after Christ, the only Redeemer, vehemently;

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mently ; and upon obtaining of Christ, makes thee prize him highly, love him dearly, and delight in him most contentedly : As the penitent soul did, in like case, who *washed Christs feet with her tears, wiped them with the hairs of her head, kissed them, and anointed them with oyntment*, Luk. 7. 37. to the end. Oh, how acceptable is Christs Redemption, to them that feel their bondage under sin and misery ! How amiable is Christs all-sufficiency for salvation, to them that are apprehensive of their sins damnation ! And how precious, sweet and delectable is Christs sin-cleansing and soul-saving blood, to them that are aright convinced of the wormwood, bitterness and gall of their Natural sinfulness and wretchedness ! *Ease* is alwayes acceptable ; but double acceptable after tormenting *pain* : *Health* is alwayes sweet ; but double sweet after long, tedious and tiring *sickness* : *Life* is alwayes pleasant ; but to have returned from the brink of the *grave* to life again, is a double life.

Thus, O Natural man, it appears plainly, how necessary and advantageous it is for thee to be convinced, of the sinfulness and wretchedness of thy Natural state, wherein thou still remainest even until now. II.



II. How, and by what Discoveries, thou maist be clearly convinced, O Natural man, that thou still remainest in thy sinful and wretched state of Nature, in the first Adam; comes now to be considered, and to be considered by thee most seriously.

Know thou therefore, O man, O woman, whoever thou art, That the great God hath, in his faithful Word, certainly discovered and declared, every one, and consequently thy self in particular, to be and remain still in the Natural state of sin and misery: If these ensuing notes and characters of a state of sin and misery do certainly belong to them and to thee, viz.

1. If thou art without God in the world, *οὐκ εἶναι πρὸς θεόν*. Eph. 2. 12. compared with verse 3. wherein the Apostle intimates; That the *Ephesians*, while in their sinful and wretched state of Nature, were without God in the world, and while without God in the world, they were children of wrath, even as others. Art thou not without God? Where's the divine Nature? 2 Pet. 1. 4. Where Gods Image? Eph. 4. 24. Col. 1. 10. Where the life of God? Eph. 4. 18.

2. If thou art still without Christ, [that at that time (i. e. while in your Na-

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Natural state ) *ye were without Christ* ]  
 Eph. 2. 12. with verse 3. Christless  
 men are Godless men, for it is by  
 Christ, as *the way*, whereby we come  
 unto God as the end, *Ioh. 14. 6. Heb.*  
*7. 25.* And Godless men are graceless  
 men, sinful, wretched men; for God  
 alone is the Author of all grace, *1 Pet.*  
*5. 10. Eph. 2. 8.* Art not without  
 God? Then is Christ thine Head and  
 Husband to guide thee? *Eph. 5. 22, 24.*  
 Thy Lord and King to rule thee? *Col.*  
*2. 6.* Thy Christ to annoint thee?  
*1 Ioh. 2. 20, 27.* Thine Inhabitant to  
 dwell in thee? *Eph. 3. 17.*

3. *If thou art still without the Spirit of  
 God, and of Christ inhabiting in thee.*  
 Remarkable is, that of the Apostle—  
*Ye are not in the flesh, but in the Spirit, if  
 so be that the Spirit of God dwell in you.*  
*Now if any man have not the Spirit of  
 Christ, he is none of his, Rom. 8. 9.*  
 Here the Apostle intimates, 1. *That,*  
*the Spirit of God, and the Spirit of*  
*Christ, is one and the same Spirit.*  
 2. *That, to be Christs, and to be in the*  
*Spirit, amounts in effect to the same*  
*thing.* 3. *That, they who have the*  
*Spirit of God and of Christ dwelling in*  
*them, are not in the flesh, (i.e. in their*  
*sinful and wretched state of Nature )*  
*but in the Spirit, ( i. e. in a spiritual,*  
*holy,*

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holy, and happy state of grace. And  
4. *That*, they who have not the Spirit  
of Christ, are none of Christs, are not  
in the Spirit, but in the flesh, *i. e.* in  
their sinful and wretched state of Na-  
ture.

Now, they have not the Spirit of  
God, and of Christ,

(1) *Who* are Unregenerate and Un-  
renewed. For the Spirit of God, and  
of Christ is a *Regenerating* Spirit, *Joh.*  
3. 5, 6. 8. A *Renewing* Spirit, *Tit.* 3. 5.  
He renews the whole man, in part. *All*  
*things become New.* 2 *Cor.* 5. 17.

(2) *Who* are Unsanctified and Unholy.  
For the Spirit of God and of Christ is  
an Holy Spirit, *Psal.* 5. 111. *Eph.* 1.  
13. and 4. 30. The *Holy Ghost* 2 *Cor.*  
13. 14. *Tit.* 3. 5. 2 *Pet.* 1. 21. 1 *Joh.*  
5. 7. *Jude* vers. 20. And all those that  
are builded by the Spirit for an Habi-  
tation of God, are by him made an  
*Holy Temple in the Lord*, *Ephes.* 2. 21.  
22. 1 *Cor.* 3. 16. 17. And this Holy  
Spirit is the peculiar and immediate  
Author of Sanctification and Holiness  
to all Gods Elect, 1 *Pet.* 1. 2: A  
*Spirit of Grace.* *Zech.* 12. 10.

(3) *Who* are grossly ignorant of the  
Spiritual things of God, So as not to  
receive them, but to count them foo-  
lishness. 1 *Cor.* 2. 14. *Eph.* 4. 18.  
For,

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For, The Spirit of God and of Christ is A Spirit of Truth, leading unto all Truth, *Job. 16. 13.* A Spirit of wisdom and Revelation for the knowledge and acknowledging of the God of our Lord Jesus Christ. *Ephes. 1. 17. &c.*

(4) *Who* are not of Gods own family, are not his Adopted children nor are furnished with Filial Confidence, Fear, Love, Obedience, and other Child-like Properties. For, The Spirit of God and of Christ is a Spirit of Adoption where he dwells, *Rom. 8. 15.* Confirming their Sonship, and assuring them of their Adopted State, 1. As a Witness *Rom. 8. 16. 2.* As a Seal, *Ephes. 1. 13. 3.* As an Earnest of their Inheritance, *Ephes. 1. 14.* And 4. As a first-fruits, *Rom. 8. 23.*

5. *Who* are prayer-less persons, wholly unable with filial faith, zeal and affection, to cry, Abba Father. For the Spirit of God and of Christ is a Spirit of prayer, a Spirit of grace and supplication, *Zech 12. 10.* enabling Gods children to cry fervently, Abba Father, *Rom. 8. 15.* and the Spirit helps our prayer-infirmities, when we know not what to pray for as we ought. For he maketh intercession for us, (*viz.* by enabling us to intercede for our selves) with unutterable groans, (*i. e.* with un-  
utter-

utterable desires and longings of soul)  
Rom. 8. 26, 27.

4. If thou art still without the immediate, fundamental, and saving effects of the Spirit of God and of Christ, viz. Regeneration, Ioh. 3. 3, 5, 6, 8. Renovation, Tit. 3. 5. New Creation in Christ, Eph. 2. 10. 2 Cor. 5. 17. Conversion from sin and Satan to God, Act. 26. 18. Effectual vocation, 2 Thes. 2. 13, 14. 2 Cor. 6. 1, 2. Joh. 6. 44. And Sanctification, 1 Pet. 1, 2. 2 Thes. 2. 13. By which Gods Spirit brings sinners out of the state of Nature: Then art still in the sinful and wretched state of Nature.

5. If thou art still unbelieving, without faith unfeigned, as by Nature all are, Tit. 1. 15. 2 Thes. 3. 2. And having no hope, no well-grounded hope of salvation and happiness by Christ, in this or the world to come, as is the condition of all in state of Nature, Eph. 2. 12. Then thou remainest in the state of Nature to this hour.

6. If thou continuest still impenitent and un-reformed to this day, not turned from darkness to light, nor from the power of Satan to God, Act. 26. 18. Col. 1. 13. Thou art still in thy sinful and wretched state of Nature. For by repentance God brings men unto himself, into a spiritual, supernatural state of life, holiness

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ness and happiness, *Act. 2. 38. and 5. 31. and 26. 18.*—*Repentance unto life, Act. 11. 18. Ezek. 18. 30, 31, 32.*

7. *If thou dost habitually and primarily mind the things of the flesh. If thy thoughts, contrivances, designs, &c. are chiefly about carnal and worldly things, how to grow great, rich, &c. but seldom or never mindest the things of the Spirit, how to obtain Christ, how to be saved, how to make thy calling and election sure, how to make Heaven sure, how to walk with God, &c. Then thou art still after the flesh, Rom. 8. 5, &c.*

8. *If thy mind and wisdom be enmity against God, and cannot endure to be subject to the Law of God, then it is carnal, Rom. 8. 7. Col. 1. 21.* The Natural mans mind is so set upon sinful principles and wicked works, that it cannot choose but hate God and his Law that utterly condemn them.

9. *If thou art not a lover, but a hater of Gods people, in whom Gods image appears and shines forth. He that hateth his brother, is in darkness, (viz. in the darkness of a sinful and miserable state by Nature) and walketh in darkness, 1 Joh. 2. 9, 10, 11.*—*He that loveth not his brother, abideth in death. Whosoever hateth his brother, (i. e. his Christian brother,*  
for



for God, Christ, Grace, Godliness, &c. in him,) is a Murderer: and ye know that no murderer hath eternal life abiding in him, 1 Joh. 3. 14, 15.

10. If thou art under the Power of darkness, Col. 1. 13. The Natural man is not only Dark in the Concreet but Darknes itself in the Abstract, Eph. 5. 18. He is so dark, that he is all darkness, and nothing but darkness, therefore he is under the raign and power of it, so that he cannot by any ability of his own Extricate or deliver himself out of it.

The Natural man is under the power of a threefold Darknes. viz.

(1) The darkness of Sin, Sins are works of Darknes, Eph. 5. 11. The State of Sin is a state of darkness. Such are dead in Sins and trespasses: and as dead, they are overwhelmed with darkness, dwelt in darkness. Eph. 2. 1. 5.

(2) The darkness of Ignorance. This in part is that darkness that blinds the Eyes of Natural man, 1 Joh. 2. 11. So that he cannot receive the things of God, they are Foolishness to him, neither can he know them; because they are Spiritually discerned, 1 Cor. 2. 7, 8, 9, 10, 11. 14. The Gospel is hid to them that are lost, the God of this world having blinded the minds of them that believe not, least the light of

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*the glorious Gospel of Christ should shine unto them. 2 Cor. 3, 4.*

(3) The Darkness of misery, by reason of his Sinfulness. The Scripture frequently expresseth misery under the Notion of Darkness which is very uncomfortable and dreadful: As, the Miseries in this life, *Psal. 88. 6. and 107. 10.* In death, *Job. 10. 21, 22.* In Hell, wher's utter Darkness, *Mat. 22. 13. and 25. 30.* Blackness of darkness for ever, *Jude vers. 13.* Everlasting chains under darkness, *Jude 6.* The Natural man being a child of wrath, *Eph. 2, 3.* having the wrath of God abiding on him, and being condemned already, *Joh. 3. 18. 36* may well be said to be under the power of darkness.

11. *If thou art under the Power of Satan hitherto, thou art still in thy Sinful and wretched State of Nature.* For every man Naturally is under Satan's Power and dominion, till he be supernaturally converted unto God. *Act. 26. 18.* Hence Satan is called, The Father of such, *Job. 8. 44.* The Prince of this world, *Joh. 14. 30.* The Prince of the power of the Air, the spirit that effectually worketh in the children of disobedience, *Eph. 2. 2.* The God of this world, *2. Cor. 4. 4.*

Now thou art under the power of Satan.

(1) *while*

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(1) *While Satan blinds thine eyes, so that the Gospel is hid to thee. Is a mystery, a Paradox, to thee, &c. — lest the glorious Light of the Gospel should shine unto thee. 2 Cor. 4. 4.*

(2) *While thou art an Unbeliever, 2 Cor. 4. 4.*

(3) *While thou art ὁ ὢν ἀπειθεύς, a son, or Child of Disobedience, Gr. of Unpersuadeableness, Eph. 2. 2. who are most disobedient to God, Christ and his Spirit. Unpersuadeable by his word, Promises, &c. to repent, believe, &c.*

(4) *While thou art acted, and energetically wrought upon by the Spirit that is the Prince of the Power of the ayr. Ephes. 2. 2. τὸ πνεῦμα τὸ ἐνεργῶν the spirit now energetically-working, or effectually working. He effectually works in such, when he prevails with his Temptations over them, when he attains his will upon them, &c.*

(5) *While thou art resolutely set and determined willfully, to do the lusts of the Devil, Joh. 8. 44.*

(6) *While thou art held in the Snare of the Devil, and held Captive by him at his will, 2 Tim. 2. 26. Gr. ἐλκυμένοι, Taken alive, It seems to be a Metaphor, from Captains and Conquerors, who in war take their Enemies alive, carry them away in triumph*

triumph, and use them as they please: Or from *Huntsmen*, who take their Prey wild beasts alive, and do with them as they list. So Satan deals with the Natural man, while under his power, he wholly enters him, orders him, acts him, by his Suggestions as he will.

12. *If thou art dead in Sins and Trespases, and not as yet quickned by Christ, Eph. 2. 1. 5. Col. 2. 13. thou art hitherto in thy Sinful and wretched State of Nature. To be dead in Sin and Trespases is to be Spiritually dead, while thou art Naturally alive.*

And art not thou Spiritually dead? Are not the Tokens of Spiritual Death clearly upon thee?

(1) *Art not thou quite destitute of the Fountain and Root of all Spiritual life to the Soul? Christ is the Fountain of all Spiritual Life, being united to the Soul by Faith, Gal. 2. 20. Joh. 11. 25, 26. As the Soul is the Fountain of Natural Life being united to the body. the body is dead, when without the Soul: Jam. 2. 26. So the Soul is dead in every Natural man, while he is without Christ. Eph. 2. 1. 5. 12.*

(2) *Art thou not wholly destitute of any spiritual sense rightly to discern and receive the things of God? 1 Cor. 2. 7, 8, 9, 10, 11, 12, 14. And*

And where there's no *Soul*, there's no life.

(3) *Art* thou not utterly destitute of Spiritual Breath? viz. The sacred breathings of strong cries and groans, fervent desires and prayers, crying *Abba Father*? This is their breath, that are spiritually alive, *Rom.* 8, 15. — 26, 27. No sooner was *Saul* converted and quickned by Christ: but the Lord told Ananias; — *behold he prayeth*, *Act* 9. 11. Breath and Life come and go together. *Gen.* 2. 7. *Psal.* 104. 29. If thou art without this spiritual breathing, this Spirit of Prayer, thou art without the Spirit of Life from Christ, and remainest dead in Sin.

(4) *Art* thou not without all vital Heat and Spirit, warmth of heart, desire, love, and all good affections towards God, Christ, his people, and his wayes: and even stone-cold as to all matters of Religion, Devotion, divine Worship, as carnal men use to be? *Rev.* 3. 15, 16

Then thou art not only mortally sick; but quite dead in Sin, stretched out, and ready to be buried in the infernal pit. As where there's Natural warmth in the body, there's life: where nothing but Coldness, there's Death.

## The Natural Man

13. If thou art still an habitual worker of iniquity, *A Tradesman in sin*: Thou art still in thy Natural State and Condition. Such Christ will not at all own, but eternally reject at the last day. *Mat. 7. 23.* 'Tis one thing to sin, or slip into sin accidentally; another to trade in sin constantly, habitually, and to yield up his members as tools of unrighteousness unto Sin. *Rom. 6. 12, 13: &c.*

14. Finally, Thou art still in thy meer Natural sinful State, if in the whole course of thy life thou walkest according to the Course of this World; The Lusts and wills of the Flesh, The suggestions, Temptations and operations of the Devil. All such are dead in sin, and by Nature Children of wrath. See all this most fully in *Eph. 2. 1, 2, 3.*

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### III. Direction.

Consider often with all Seriousness, O Natural Man, That living and dying in this thy sinful and wretched Condition of Nature, thou wilt be utterly lost both Body and Soul for evermore: And canst not expect any other



other portion after this present momentary life, than everlasting Torments in unquenchable Fire with the Devil and his Angels. Compare diligently, *Ephes. 2. 1, 2, 3. Luk. 13. 3. 5. and Joh. 3. 36. with Mat. 25. 41. to the end. Luk. 16. 24. Jude 7. Math. 9. 43, 44.* As was formerly (1) intimated.

Here therefore, O Sinful and wretched Natural Man, I beseech thee let these 2 things sink deep into thine heart, viz.

(1) In the close of the 1. Direction.

I. That, Thou living and dying in this thy Natural State, shalt certainly perish both Body and Soul in Everlasting torments in Fire Prepared for the Devil and his Angels. *Math. 25. 41.* For,

1. If thou livest and diest in thy Natural State of Sin, Thou livest and diest *without Christ and without Hope, Eph. 2. 1, 2. with vers. 12.* Christless and Hopeless. And therefore Hopeless, because Christless: For Jesus Christ is our Hope, i. e. The sure foundation of all our Hope of Salvation, *1. Tim. 1. 1. What? Christless? How then canst thou be saved? Who ever was, or can be saved without Christ? Act. 4: 11. 12. And Hopeless too? yes. For, who can once expect or look for Salvation by Christ, without Hope?*

E 4

2 If

2. If thou livest and diest in thy Sinful and wretched state of Nature, Then thou livest and diest a most Cursed Creature, *Gal. 3. 10.* and *A Child of wrath, even as others, Eph. 2. 1. 2. 3.* what? Cursed? For what? For that thou continuest not, in all things which are written in the Book of the Law, to do them, *Gal. 3. 10.* because thou doest not perform, as is thy duty, perfect, perpetual, personal obedience to all things in Gods Law, which, nor thou, nor any meer man since *Adam's Fall*, could ever perform. (2.) To what art thou cursed? 1. To pains of Loss and Sense, *Mat. 25. 41.* Depart ye cursed.—There's pains of Loss. Depart from Christ, from the only Redeemer, *Gal. 3. 13.* From the only All-sufficient Saviour, *Heb. 7. 25.* From the one only Mediator betwixt God and man, *1 Tim. 2. 5.* From the only way unto the Father, *Joh. 14. 6.* From the hope and consolation of Israel, &c. *1 Tim. 1. 1.* *Luk. 2. 25.* Oh! who can so depart from Christ, and that for ever, and not be cursed? 2. To pains of Sense; Depart into everlasting fire prepared for the Devil and his Angels. What, into fire? What is more sharp and tormenting to the Sense, then fire? Into everlasting fire? Then,

Then no hopes of relaxation or deliverance thence, after millions and ten thousand millions of years, &c. Everlasting, kills the soul. Oh! who can dwell with everlasting burnings? Into everlasting fire prepared? Prepared by God. Tophet is ordained of old, — he hath made it deep and large, the pile thereof is fire and much wood, the breath of the LORD like a stream of brimstone doth kindle it, Isa. 3.33. And if God have prepared it, whose wisdom, power, justice, wrath, &c. are infinite, how dreadful is that Preparation! No men, Angels or Creatures, can make such Preparation. Prepared for the Devil and his Angels. Oh what a dreadful preparation must that needs be! What? To be everlastingly racked with the Devil and his Angels; the worst of all society? To be everlastingly tormented in fire prepared for the Devil and his Angels? What an aggravation will this be of these infernal fiery torments? No torments in the world like these torments. (3.) And by whom art thou, and shalt thou be thus dreadfully cursed? By the glorious and living God, in his Word, Gal. 3.10. And by the Lord Jesus Christ, at the great day, Mat. 25. 41. O dismal, soul-damning Curse! What Natural man, so dying, can

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Can escape it, or endure it? Whom God and Christ curseth, they are cursed; whom God and Christ bleisseth, they are blessed indeed.

3. If thou livest and diest in thy sinful and wretched state of Nature, Thou wilt be eternally shut out from God, Christ, and all the Blessed Saints and Angels, unto the Devil, his Angels and Reprobates; from Heaven, to Hell; from light, to darkness; from joy, to grief; from mercy, to misery; from happiness, to unhappiness; from life, to death; from all good, into a conflux of all evil. Compare *Mat.* 18. 3. *Joh.* 3. 3, 5. *1 Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21. with *Mat.* 23. 33. *Rev.* 21. 8. *Mat.* 25. 41, 46.

II. *That, There's weighty cause why these thoughts and Considerations should strike deep into thy heart, and dwell there.*  
For,

1. This Life is the only season and seed-time of grace, for obtaining of salvation, and preventing of damnation. *Behold, now is the accepted time, now is the day of salvation, 2 Cor.* 6. 2. Now is the time of repenting, turning to God, believing in Christ, of laying up for our selves treasures in Heaven, &c. *Act.* 17. 30. *Eccl.* 12. 1.  
*Mat.*

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*Mat. 6. 20. Therefore to day if thou wilt hear his voice, harden not thy heart, Heb. 3. 7, 8, 15. Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest, Eccl. 9. 10. As the Tree falls, to Heaven or Hell, so it will lye till the last day.*

2. This present life of thine (which is the only seed-time of grace and salvation) is most frail and short. Thou hast here no continuing City; happy were thou, didst thou by faith unfeigned seek one to come. A City that hath foundations, whose builder and maker is God, Heb. 3. 13, 14. with 11. 9, 10. We are all strangers before God, and sojourners, as all our Fathers were, 1 Chron. 29. 15. Man born of a woman, is but short of dayes, and full of trouble, Job 14. 1. Mans Life is of no long computation, at most, in ordinary dispensation, but 70 or 80 years, Psal. 90. 10. And what's that to eternity? Thy Life is but a few years, Job 16. 22. Months of number, Job 14. 5. A few and evil dayes, Gen. 47. 9. An Hirelings day, which at most is but 12 hours, Job 14. 6. As nothing, before God. Surely every man at his best estate is altogether vanity, Solah, Psal. 39. 5. O, with what pathetical  
limi-

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Similitudes doth the Holy Ghost represent the vanity and brevity of mans Life! Mans Life here is but a *vapour*, appearing and disappearing, *1am. 4. 14.* A *wind*, that blows and goes, *Jeb 7. 7.* A *flower*, that flourisheth and fades, *Psal. 103. 16, 17.* *Jeb 14. 2.* A *fable or tale told*, almost as soon forgot as told, *Psal. 90. 9.* A *flood*, speedily flowing night and day, never returning, *Psal. 90. 5.* A *watch in the night*, but 3 hours long, *Psal. 90. 4.* A *sleep*, insensibly gone, *Psal. 90. 5.* A *shadow*, or *show*, without substance and reality, *Jeb 14. 2.* *Psal. 39. 6.*

Such is thy Life, O Natural man, thy day spends apace, thy night hastens wherein thou canst not work. Up and be doing: The journey to Heaven is a long and difficult way; to fit thy self for Heaven is a great work. Lose not an inch, a moment of time, lest it be too late. This day is thy flourishing, to morrow may be thy funeral: So it was with that graceless fool, *Luk. 12. 20.* This night thou sleepest in thy bed, ere many nights come thou maist sleep in thy grave. And then, if thy heavenly work be not done, thou art eternally undone.

3. Thy Death is sure, *Heb. 9. 27.*  
*Jeb 14. 5.* *2Sam. 14. 14.* The dismal  
 winter



winter doth not more certainly pursue the summer and autumn, the darkest night not more infallibly and speedily drive away the day, then thine unexpected Death will thy momentary Life. Thy Death is then most certain, and most uncertain thing in the world: most certain that it will come; most uncertain when, where, how, it will come upon thee. Thy last day is concealed from thee, that every day it may be expected by thee. (m) Be alwayes in readiness for God and Christ, lest Death surprize thee, and so thou be shut out with the 5 foolish virgins, and the impenitent thief, *Mat.* 25. 10, 11, 12. *Luk.* 23. 39, 40, 41.

(m) *Latet ultimus dies, ut observentur omnes dies.*  
August. *Hom.*  
13. p. 441. *B.*  
*Tom.* 10. *Basil.*  
1569.

4. Upon thy Death, O Natural man, Gods impartial judgement, and infernal torments, will immediately pass upon thy soul, *Heb.* 9. 27. *Luk.* 16. 22, 23, 24. And upon both body and soul at the great day of the LORD, *Mat.* 25. 41, 46. *2 Thes.* 1. 7, 8. And Oh how intolerable, incurable, and undeterminable will they be! as hath been intimated.

5. Finally, It were a thousand pities, that thy precious and immortal soul, O' Natural man, should ever come into that place of torments. For, 1. Was not thy soul a spark of immor-

## The Natural Man

immortality, which no mortals nor meer creatures can possibly kill and destroy? *Mat. 10. 28.* 2. *Was* not thy soul, in its first Creation, the principal receptacle and subject of the blessed Image of God? *Gen. 1. 26, 27.* 3. *Is* not thy soul still the seat of all thy reason, understanding, sense, motion, strength, beauty, &c. and the very rise and guide of thy whole body, without which it is no better than a dead, senseless, helpless, useless, worthless, organized lump of earth? 4. *Is* not thy soul thy most precious jewel, of more true worth and invaluable consequence to thee, then any thing in the world, then the whole world besides? Christ who best knew the souls true value, said; *What shall it profit a man to gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Mat. 16. 26.* And wilt thou hazard this thy precious soul unto infernal torments for ever, for a few rotten pleasures of sin for a season?

Now then, O Natural man, think seriously of all these things. Dost thou believe them? Canst thou really be perswaded in thy conscience, that, living and dying in this thy Natural state, infernal torments for ever and ever will inevitably be thy portion?

And

And is this a condition for thee to rest in? Is this a state wherein thou canst rejoyce, that art every day in danger to tumble headling into Hell? Is there so small a distance betwixt thee and Death eternal, even a short span or moment of a temporary life, and wilt thou not yet come out of Egypt?

O, amend (said (n) Augustine) while (n) Dum potes thou canst; cry to God Almighty while thou emenda, dum hast time; lament while thou hast space; tempus habes repent while thou hast leave; make hast elama ad om- nipotentem while thou canst, while thy soul is in thy bo. Deum, dum da- dy, while thou livest seek out for remedy, tur spacium lu- before the huge deep swallow thee up, and ge, dum licen- tia est panite- before that woful Hell snatch thee away, as, festina dum where there is no indulgence, whence none potes, dum ani- return to receive remission. From which ma versatur in punishment the gracious God vouchsafe to de- corpore, dum deliver us. So he, pathetically. adhuc vivis futurum reme- dium require

tibi prius, quam te profundum absorbeat Pelagus, & prius quam te malignus rapiat infernus, ubi nulla datur indulgentia, ubi nullus regreditur ad veniam. De qua pena pius nos Dominus eripere dignetur. Aug. de Sanctis Serm. 40. p. 1249, &c. Tom. 10. Basil. 1569.

IV. Direction.

**D**Ally and deeply revolve in thy mind, How few they are that are effectually recovered out of their Natural State of sin and misery, in comparison of the innumerable multitudes that die and perish therein everlastingly. That this is so, is evident;

1. By the expresse words of our Blessed Saviour: *Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: How strait is the way which leadeth unto life, and few there be that find it, Mat. 7. 13, 14.* What is this broad way leading to destruction, but the sinful and wretched way of the world, the flesh, and the Devil? Who are those many which go in thereat, but all those that live and die in their sinful and wretched state of Nature? What is that strait way leading unto life, but the way of God, by Christ, through faith? Who those few that find this strait way, but those that are converted from darkness to light, &c. Act. 26. 18. So then how few are the saved, in comparison of the multitudes that perish!

2. By

2. By the paucity of those that were saved of old under the Old Testament, from the dayes of the first *Adam*, till the death of *Jesus Christ* the last *Adam*. For,

1. From *Adam* till *Moses* the Church of God was only *domestical*, confined within certain Families succeeding one another, as within the Families of the 10 Patriarchs before the Flood, *Adam*, *Seth*, &c. and within the Families of the 12 Patriarchs after the Flood. Now during this time, which was above 2400 years, how few were recovered out of their sinful and wretched state of Nature! For, how few were *within* the Church of God, in comparison of them that were *without*? And those that were *without* the Church, and so died, may generally be supposed to have perished in their Natural state of sin and misery, which were far the greatest number of the whole world. For, 1. When in the dayes of *Noah*, God brought the Flood of waters upon the old world, to destroy all flesh that breathed, *Gen. 6. 13*, &c. and *7. 21, 22, 23*. the world of the ungodly, (as *Peter* styles them, *2 Per. 2. 5*.) was drowned, when only one Family of *Noah*, in the whole world, consisting but of 8 souls, were saved

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in the Ark, *Gen.* 6. 18. and 7. 7. with 1 *Pet.* 3. 20. And of these 8 one was a wretched and cursed *Cham*, that mocked at his own Fathers nakedness, *Gen.* 9. 21, 22, 24, 25. 2. When God overthrew the Cities of *Sodom*, *Gomorra*, *Admah* and *Zeboim*, he found not 10 righteous persons in all those Cities, for then he would have spared all for those tens sakes, *Gen.* 18. 32. Only 4 persons, viz. righteous *Lot*, with his Wife and 2 Daughters, escaped the dreadful showers of fire and brimstone, *Gen.* 19. 15, 16. And one of these 4, for looking back, viz. *Lot's* Wife, was turned into a pillar of salt; to season mens unsavoury lusts after worldly things, as *Augustine* (o) intimates. 3. In *Job's* time ( *Job* is conceived to be of *Abraham* by *Keturah*, by (p) some; his descent and time is variously reported by others, as I have elsewhere (q) shewed; but generally he is thought to have lived in the times of the *Patriarchs* by most ) Satan had so over-run the whole earth, that none in the earth, (i.e. very few, or none in visible and conspicuous manner) were found righteous,

(o) Denique uxor Lot, ubi respexit, remansit, & in silem conversa hominitus fidelibus quoddam præsinitit condimentum, quo sapiant aliquid, unde illud caveatur exemplum.

Aug. de Civit. Dei, lib. 14. ca.

30. Tom. 5. (p) General view of the Holy Scriptures, Edit. 2. p. 126, &c. A work like *H. Broughton's*, perfected by *T. Hayne*. (q) See in my *Key of the Bible*, on the Book of *Job*, §. 4.

fear:



*fearing God and eschewing evil, forsaking the Idols of Egypt, as Job did, Job 1. 1,7,8. and 2.2,3.*

2. *From Moses till Christs Death ; the Church of God became National, but was confined only to one Nation, among all the Nations of the world, viz. the Nation of the Jews, which were not moe in number then any people, but the fewest of all people, Exod. 19. 5,6. 1 Pet. 2. 9. Deut. 7. 6,7. Therefore, few in comparison, were, during that time, recovered out of the state of sin and misery by nature. Salvation was only of the Jews, Joh. 4. 22. And of such few Profelytes of other Nations as came in and joyned themselves to the people of the God of Abraham, Psal. 47. 9. All others were as forreigners and strangers they, the Commonwealth of Israel, and household of God, Eph. 2. 12, 13, 19. All other were reputed no people, as having not obtained mercy, no special saving mercy ; they, the people of the living God, that had obtained mercy, 1 Pet. 2. 9, 10. All others were accounted as dogs ; they, the children, Mat. 15. 26.*

*And yet all the Jews were not plucked out of their Natural state of sin and misery, and saved. For they are not all Israel, which are of Israel, Rom. 9. 6. And though the number of the*

children of Israel be as the sand of the sea, a remnant shall be saved, Rom. 9. 27. A remnant is but a small number to the rest. Consider well; 1. All the men of *Israel*, able for war, from 20 years old and upwards, were numbred in the wilderness to be 603550, *Numb.* 1. 46, 47. besides the Levites; and all these, save *Caleb* and *Josuah*, for their unbelief and murmuring against God, and the promised Land, were destroyed in the wilderness, *Numb* 14. 1, 2, &c. verse 26, 27, 28, 29, 30. to 39. *1 Cor.* 10. 10. *Heb.* 3. 17, 18, 19. *Jude* 5. 2. Many of them also for their other wickedness were overthrown in the wilderness, *1 Cor.* 10. 5. to 12. 3 In the dayes of the *Judges*, they, even the generality of them fell away from Gods true Religion and worship, unto heathenish Idolatries, and that frequently, therefore God often gave them up into the hands of several sorts of oppressors, *Judg.* 2. 11. to 16. 4. In the dayes of *Jeroboam*, 10 Tribes of the 12 apostatized from God, and fell to the Idolatry of the *Calves* in *Dan* and *Bethel*, and at last were carried captive into *Assyria* for their wickedness; and the Scripture makes no mention of their return, *1 King.* 12. 28. to the end, and 19. 14, 18. *2 King.* 17. 3. 10

to 24. 5. The two Tribes of *Judah* and *Benjamin* remaining, grew very wicked from time to time, especially in the reigns of wicked Kings: inso-much that at last the face of all things in the Church was so corrupt, that both the King, Priests and people grew to such an height of impiety, that *there was no remedy*, and God gave them into the hand of the *Chaldeans*, who destroyed them without pity, and carried them captive to *Babylon*, where they were in thralldom 70 years together, 2 *Chron.* 36. 11. to 22. 6. Many of the Jews after their return from the *Babylonish* Captivity, whereby they should have been reformed, fell into sundry offences in the dayes of *Nehemiah*, which he endeavoured to reform; as, most oppressive Usury, *Neh* 5. 7, & c. Prophanations of the Sabbath-day, *Neh.* 13. 15. to 23. Marriages with Wives of *Ashdod*, *Ammon* and *Moab*, *Neh.* 13. 23, & c. 7. Finally, In the dayes of *Antiochus*, the whole face of Religion was miserably corrupted, and the conscientious were cruelly persecuted, 1 *Mac.* 1. 45. to the end. And when our Blessed Saviour became incarnate, the whole affairs of Religion lay miserably prostrate and defaced. See *Mat.* 5. and 6, and 7, and 15, and 23. •

Now, all these things Considered ;  
How few can we rationally imagine to  
have been plucked out of their sinful  
and wretched state of Nature, when  
iniquity so abounded in the Church !

3. By the Scarcity of the Truth,  
Life, and Power of Godliness and  
Christianity, even in the Visible Churches of Christ, now under the New  
Testament : the fewness of those that  
are effectually recovered out of their  
Natural state of Sin and misery may  
further appear. For,

1. In our Blessed Saviours dayes, as  
the Scribes and Pharisees had in a man-  
ner engrossed all Religion to them-  
selves, as if none were Religious but  
they, *Luk. 18. 9. &c. Phil. 3. 5. Act. 26. 5.* So the whole Religion  
of the Scribes and Pharisees stood in  
outward Forms, hypocritical appearan-  
ces, &c. Rather then in any sincere  
Realities, *Math. 6. 2. 5. 16. and 15. 2. to 10. and 23, 2, to 8, 13. to 34.*  
and therefore our Saviour tells his hear-  
ers plainly; That *Except their Righte-  
ousness exceed the Righteousness of the  
Scribes and Pharisees; they shall in no case  
enter into the Kingdom of Heaven, Mat. 5. 20.*

2. The Apostle Paul hath prophe-  
cied of perillous times to come in the  
last

last dayes, viz. That men shall cloak and shelter their many notorious abominations, under a form of Godliness, *denying the Power* thereof, 2 *Tim.* 3. 1 2, 3, 4, 5.

3. In the New Testament we are oft informed how rare and precious true Religion is. As, That, Christs flock is but a *little flock*, *Luk.* 12. 32. That, of the *ten Virgins*, the one half were *foolish*, having *lamps* of Profession, *no Oil* of Grace in them, *Math.* 25. 1. &c. That, in the flower of the Church, as there is *Wheat*, so there is *Chaff*, and more *Chaff* than *Wheat*, *Mat.* 3. 12. That, of four sorts of Hearers, there are three naught. *Mat.* 13. *Luk.* 8. And, that it is very observable, If out of the Visible Church you take away, All the notoriously Prophane, All the meer Moral and Civil honest men, All the gross Hypocrites whose hypocrisy half an eye may discern, all the privy close Hypocrites who know themselves to be Hypocrites, and all formal Hypocrites or Temporary believers that believe only for a time, *Luk.* 8. 13. *Mat.* 13. 20, 21. the Residue will be very few, in Comparison, that are plucked by the hand of Heaven out of their Natural state of Sin and misery, and thereby prepared for eternal felicity.

## V. Direction.

**E** Agnently and Effectually lay to heart, O Natural Man, How happy it would be for thy poor Soul, to be one of those few recovered out of the Sinful and Wretched State of Nature; rather than one of those many that live and die and so perish therein eternally, *Luk. 13. 24. Mat. 7. 13, 14.*

O, do not follow a multitude to do evil, *Exod. 23. 2.* To walk according to the Course of this World; to do, as most do; to swim down the Common stream &c, is the Natural man's way and delight, *Eph. 2. 1; 2, 3.* But 'tis no safe way. The broad way hath most Company, but the worst issue, *Destruction*: The Narrow way hath fewest passengers, but the best Event, *eternal life. Mat. 7. 13. 14.* Will it not be infinitely better for thee, To be converted with a few, then to remain carnal with a Multitude? To be Justified, adopted, acquitted at last day, and eternally saved with a few; rather than to be held guilty, cast out of Gods Family, condemned at the last day, and eternally tormented with the greatest multitude? will it be any ease to thy torments, to be tormented with the greater



greater Company : when the numerousness of the Tormented will but augment and aggravate one anothers torments ? Oh it will be far happier for thee, to be in *Abraham's bosom* with one *Lazarus*, then to be tormented in infernal Flames with *Dives* and all his five brethren, *Luk. 16. 23. 28.* and with all the ungodly of the World.

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## VI. Direction

**F**ully be convinced, *O Natural Man,* How impossible a thing it is for thee or for any of the Sons of Adam, to be effectually brought out of this Sinful and wretched state of Nature, into an holy and happy state of Grace, by any ability or sufficiency of our own, or by the Sole Assistance or influence of any meer Creature in the whole world.

This is a point of great Consequence. For clearing of it I shall endeavour to shew, 1, *what Natural man cannot do* for delivering himself out of his Sinful and wretched state of Nature. 2. *What he can and ought to do,* 3. *How, for not doing, what he can and ought to do he shall justly perish for ever.*

1, *Natural man in order to his effectual recovery*

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*Recovery out of his Sinful and wretched state of Nature, cannot do these things following. O Natural man thou canst do none of these things, viz.*

1. *Thou canst not* Circumcise thine heart from its natural filthiness, *Dent. 30. 16.* nor take away thine heart of Stone, canst not remove the natural hardness of thine heart in unbelief, impenitency, and Sin: Nor free thy self from thy Death in Sins and trespasses. This is Gods peculiar work, *Ezek. 36. 26. Eph. 2. 1. 5.*

2. *Thou canst not* furnish thy self with the Spirit of God, the Spirit of Grace; of Regeneration, of Renovation: nor with the Principle and Habits of Grace infused into the Soul, as Repentance unto Life, Faith unto Salvation, &c. These are not of ourselves, they are the proper Gifts of God, *See Zech. 12. 10. Ezek. 36. 26, 27. Act. 11. 18. and 5. 31. Eph. 2. 8.*

3. *Thou canst not* Actuate, Exert and draw into Exercise the Principles and Habits of Divine Grace already infused and instilled into thy Soul: but by Gods special assisting and Co-operating Grace. *Turn thou me, and I shall be turned, — Surely after that I was turned, I repented —. Jer. 31. 18, 19.*  
 — *It is God that worketh in us (ὁ τὸ θέλον, καὶ τὸ ἐνεργεῖν) both to will, and to do, of his*

his good pleasure. Phil. 2. 13. Christ said; — without me ye can do nothing Joh. 15. 5. Paul acknowledgeth; — not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. 2. Cor. 3. 5. Of God we must have Preventing Grace, that we may will: Subsequent Grace, that we may not will in vain. In (r) Augustines judgement, they are most sharply and vehemently to be resisted, who think, that without the help of God, by the very force of Humane will, they are able either to perfect righteousness, or to profit in tending thereunto. And elsewhere he speaks notably of Gods Preventing and following Grace; — He prevents us, that we may be healed: He will follow us, that being healed we may grow. He prevents us, that we may be cal- led: He follows us, that we may be glorified. He prevents us, that we may live piously: He follows us, that we may live with him perpetually. For, without him we can do nothing. (s)

(r) Gratia præ-  
ueniens, quæ  
velimus: sub-  
sequens, ne fru-  
stra velimus.

D. J. Pride-  
aux. Lect. 3.  
de Grat. uni-  
versali. §. 4.  
p. 39.

(s) — Miseri-  
cordia ejus  
prævenit nos.  
Prævenit au-  
tem, ut sane-  
mur: quia et  
subsequetur ut  
etiam Sanati  
vegetemur.

Prævenit ut  
vocemur,  
subsequetur ut  
Glorificemur.

Prævenit ut

piè vivamus, subsequetur ut cum illo semper vivamus, quia si-  
ne illo nihil possumus facere. August. lib. de Natura & Gra-  
tia contra Pelagianos. cap. 32. Tom. 7.

6. Thou canst not subdue the reign and  
dominion of thy sins, casting them as  
into the depths of the Sea, mortifying them  
and

and crucifying them, *Mic.* 7. 19. *Rom.* 8. 13. *Gol.* 3. 5. Nor canst thou finally purge and cleanse thy self so compleatly from all incident corruption, that *neither spot nor wrinkle nor any such thing may remain.* *Eph.* 5. 25, 26, 27. These are the singular works of God and of Jesus Christ by his Spirit, with, or without the means of Grace.

4. *Thou canst not* by any power of thine own, or by the help of any creature, Come unto Christ, so as to accept him for thine only Saviour; nor by Christ unto God, as thy God in Covenant: Except God himself, *the Father of Jesus Christ draw thee.* *Joh.* 6. 44. But if he please effectually to draw thee, to draw thy mind, thy Conscience, Thy will, Thine Heart and Affections, then thou shalt not only *come* to him, but even *run after him.* *Cant.* 1. 4.

5. *Thou canst not* of thy self seriously and sincerely, so as thereby to please God, so much as will or desire Jesus Christ, and God in him, in order to thine eternal happiness. For, *'Tis God that works in us to will as well as to do,* *Phil.* 2. 13. *'Tis Gods Spirit that puts desires and groans into the heart:* For, *we know not what to pray for as we ought, what to will or desire as we ought, &c.* *Rom.* 8. 26, 27.

6. Finally,

2. Finally, *Thou canst not* of thyself do that which may be acceptable unto God, nor bring forth fruit unto God, without Christs special influence and assistance. *Joh. 15. 4, 5. Philip. 2. 13.*

Now then, O Natural man, seeing these things are utterly beyond the sphear of thine activity, 1. Presume not that thou canst be thine own Saviour or Deliverer out of thy Sinful and wretched state of Nature, by any *Universal Grace* or *Freedom of will*. 2. But deny thy self and all thy self-sufficiencies in this point utterly. 3. Seek for Recovery out of thy Natural state of Sin and misery, from the omnipotent God alone.

II. *A meer Natural man, notwithstanding, is able to do many things and he ought to do them, in order to his Recovery out of his Sinful and wretched state of Nature.* O thou Natural! man God hath furnished thee with sundry *Talents* improvable in some measure to this End: These thou must not *hide in a Napkin*, or *bury in the Earth*, but oughtest to improve to the uttermost. *Mat. 25. 14. to 31. with Luk. 19. 12. to 28.* Particularly,

1. *Thou art able to consider of many things very conducive to thy Recovery out of thy Natural state, Ezek. 18.*

27, 28. *Luk* 15. 17. &c. These thou shouldst take into serious Consideration. As, 1. *That* thy Natural state is most Sinful and wretched, as was manifested. 2. *That* Every one living and dying in his Natural state, shall everlastingly perish without remedy. *Mat.* 18. 3. *Joh.* 3. 3. 5. and 8. 24. *Act.* 4. 11, 12. 3. *That* no man can effectually and fully rescue himself out of his Natural state, by his own ability, *Joh.* 1. 12. *Phil.* 2. 13. *Eph.* 2. 1. 5. 4. *That*, now as during this present life, man is to be recovered out of his Natural Condition, or never. *2 Cor.* 6. 1. 2. *Ecles.* 9. 10. *Heb.* 9. 27. 5. *That* thy Soul is most precious: and no Treasures of this world, no Pleasures of Sin, no Pinacle of Earthly Honours, can countervail the loss of thy Soul, *Mat.* 16. 26.

2. *Thou art able* in some measure, to search, prove, and examine thy state and wayes, so as to be convinced of the badness of them, and danger of Continuing in them, *2 Cor.* 13. 5. *Lam.* 3. 39 40.

3. *Thou hast ability*, upon discovery of thy Sinful, wretched, and dangerous Condition, to humble thy self deeply in the sight of God, for it. *Manasses* in chains, did it, *2 Chron.* 33. 11, 12. *The Prodigal* in misery resolved it, *Luk.* 15. 17. 18. 19.

4. *Thou*



4. *Thou canst* confess thine iniquities; upon Conviction vilest offenders have done it, as, Acham, *Josh.* 7. 20. 21. King Pharaoh, *Exod.* 10. 16. 17. King Saul, *1 Sam.* 15. 24. Judas, *Mat.* 27. 3. 4. 5.

5. *Thou mayst* in some sort forsake and turn from many iniquities: though not sincerely, nor from all entirely. Herod for a while did forbear to put John Baptist to death, though he mortally hated him for *Herodias* sake, *Mat.* 14. 3. to 13. Haman vexed extreemly at Mordicai's not bowing, yet refrained himself from present Revenge, *Eft.* 5. 9. 10. Pharisees abstained from many outward gross sins, *Luk.* 18. 11. Saul, whilst a Pharisee, was touching the law blameless, *Phil.* 3. 6. Judas lived so inoffensively among the Apostles, that when Christ declared that one of them should betray him, none suspected Judas more then themselves, *Mat.* 26. 21. to 26. *Joh.* 13. 21, 22, 23.

6. *Thou art able* to attend upon, and make use of, all the outward means of grace, ordinary and extraordinary. Meer Natural men, carnal men, have done thus much heretofore, and such may do the like hereafter. Canst not thou, O Natural man, hear the Word of God preached? when the three bad grounds

grounds, the three sorts of bad hearers did, *Mat.* 13. 19, &c. When *Herod* heard *John Baptist* gladly, *Mar.* 6. 20. When *Scribes* and *Pharisees* heard *Christ*, *Mat.* 21. 45. When *Judas* heard *Jesus* preach often. When *Simon Magnus* heard *Philip* preaching, *Act.* 8. 12, 13. Canst not thou partake the Sacraments? when *Simon* the Sorcerer was baptized, *Act.* 8. 13. When the *Corinthians* came to the Lords Supper, though many unworthily, and smarted for it, *1 Cor.* 11. 29, 30. Could they not have come better? Canst not thou pray after a sort? when the *Mariners* in *Jonas's* ship prayed in the storm, *Jonah* 1. 5, 6. When *Pharisees* pray, *Mat.* 6. 5. and *Luk.* 18. 10, &c. Canst not thou sanctifie the Sabbath-day? when *Scribes* and *Pharisees* were so zealous against the breach and profanation of the Sabbath, *Mat.* 12. 1, 2. *Joh.* 5. 16, 18. Canst not thou humble thy self with fasting? when *Ahab* did it, *1 King.* 21. 27, 28. When the Heathen City *Nineveh* did it, *Jonah* 3. 5. to 10. When *Pharisees* did it often, *Luk.* 18. 10. 11. &c.

7. Finally, Thou canst O natural man, do much good, perform many religious Exercises and Christian duties, as our hearing reaped much Spiritual

ritual Benefit by the means of Grace.  
What other meer Natural men have  
done, thou maist do. As,

(1.) *Thou maist give much Alms to  
the poor. So did the carnal Pharisees,  
Mat. 6. 1, 2. So the blinded Pa-  
pists.*

(2.) *Thou maist show much kindness  
and favour to Gods people, to Chri-  
stians, &c. So did Cyrus to the Jews,  
Ezra 1. 1, 2. Artaxerxes to Ezra,  
Ezra 7. 11. to 27. Ahasuerus to Mor-  
decai and the Jews, Esth. 6. and 7.  
and 8. and 9. and 10. So Maximinus  
the Emperour, under Gods heavy  
judgements, his bowels rotting, in-  
numerable worms crawling from him,  
&c. ceased his cruel persecutions of  
Christians, and made a Law for their  
peace, liberty and publick meet-  
ings. (t)*

(3.) *Thou maist have Gods faithful  
Ministers in high esteem, maist reve-  
rence them, and hear them gladly.  
As Joash did Jehoiadah, 2 Chron. 24.  
2, 4, &c. Herod did Iohn Baptist,  
Mar. 6. 26. Simon Magus did Philip,  
Act. 8. 13. And as the Officers of the  
chief Priests and Pharisees sent to take  
Christ, were wonderfully taken with  
Christ, Joh. 7. 32, 45, 46.*

(4) *Thou maist desire the prayers of*

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Gods

(t) Euseb.  
Hist. Eccl. lib.  
8. cap. 27, 28,  
29.

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Gods Ministers and people for thee; As *Pharaoh* desired the prayers of *Moses* and *Aaron*, *Exod.* 9. 27, 28. and 10. 16, 17, 18. King *Ieroboam* desired the prayers of the man of God for his withered hand, 1 *King.* 13. 4, 6. And *Simon Magus* begg'd the prayers of *Peter* and the Apostles for himself, that the evils feared might not come upon him, *Act.* 28. 24.

(5.) *Thou maist* wish thy self in as happy a condition, especially in death, as Gods people. So did *Balaam*, *Numb.* 23. 10. And maist not only wish, but pray to God. So did the Pharisees, *Mat.* 6. 5. and 23. 14. *Luk.* 18. 10.

(6.) *Thou maist* profess the Christian Faith and Religion. So did the five foolish Virgins, who had lamps, *Mat.* 25. 3, &c. *Simon Magus*, *Act.* 8. 13. *Ananias* and *Saphira* his Wife, *Act.* 5. 1. to 11. And *Julian* the Emperour for a season, but afterwards became a woful Apostate, and cruel persecutor of Christians. (u)

(u) Theod.  
Hist. lib. 3.  
cap. 25.

Yea, thou maist believe for a time, as the Hearers resembled to the rocky or stony ground, are said to do, *Luk.* 8. 13.

(7.) *Thou maist* also proceed to practice, and do many things. As did *Herod*,

*Herod*, Mar. 6. 20. Nay, what can a true Christian do, but an hypocrite (who is the Christians Ape) may imitate it? Yea, the Natural man may seem to do, with much zeal and affection. The stony ground heard with joy, Mat. 13. 20, 21. How zealous seemed *Isaiah* about repairing of the Temple? 2 Chron. 24. 4, &c. And *Iehu* in rooting out of *Ahab's* house, and destroying of *Baal's* idolatry out of Israel? 2 King. 10. 16, &c.

III. *These things the Natural man may do, and ought to do, in order to his recovery out of his Natural state of sin and misery. Thou therefore, O Natural man, if thou dost not these things which thou canst do, and oughtst to do, in order to thy recovery, (though neither these things, nor any thing else which thou canst do, is sufficient) thou shalt justly perish in thy sinful and wretched state of Nature for evermore.* For,

1. All these abilities which God hath furnished thee withall, what are they but as so many *Talents* wherewith the Lord hath entrusted thee, that thou shouldst imploy them to thy Lord and Master's honour, and thine own eternal benefit? Mat. 25. 14. to 31. Luk. 19. 12, 13. Now *Talents* are not to be buried in the earth, or hid in a Napkin.

2. A day of account will certainly come, when God will reckon with every one, how they have imploy'd their talents, *Mat. 25. 19, &c.* and happy those souls that shall be able to give a good and clear account at that day.

3. He that diligently and fruitfully imployes his talents received, is in the ready way of having his talents and gifts augmented, *Mat. 25. 28, 29. Mar. 4. 25. Mat. 13. 12. Luk. 8. 18.* He that faithfully doth what he is able, shall be enabled to do much more.

4. If thou dost not in order to thy recovery what thou art able to do, thou wilt be found *willingly*, if not *wilfully*, guilty of thine eternal perdition in thy Natural state of sin and misery, *Ezek. 18. 31. and 33. 11.* Ah! what a *crying sin* is murder? *Gen. 4. 10.* What a *roaring sin* then is *self-murder*, wilful self-murder both of body and soul for ever?

5. Finally, If thou dost not towards thy recovery what thou art able, if thou improvest not thy talents what thou canst, God will account thee an unprofitable, a slothful and wicked servant, will cause thy talent to be taken from thee, and thy self to be cast into outer darkness, there shall be weeping and gnashing of teeth, *Mat. 25. 26, 28, 30.*

Now



Now go, O Natural man, do to the utmost thou art able towards the rescuing of thy self from thy sinful and wretched state of Nature, else thou'lt be guilty of thine own eternal destruction. And yet when thou hast done all thou art able, all this will not fully and compleatly effect thy recovery.

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VII. *Direction.*

**G**reat cause thou hast then, O Natural man, upon all these foregoing Considerations, deeply to humble thy self before the LORD, for this thy sinful and wretched state of Nature, wherein thou remainest even until this very day. *Luk. 15. 17, 18, 19, 21.*

I. *Hast thou not causes, more then enough, to humble thy self deeply before the Lord for this thy sinful and wretched state of Nature, wherein thou still remainest? For, Consider;*

1. *While thou art in this state of Nature, thou art in the state of damnation, Job. 3. 18, 36. Eph. 2. 1, 2, 3. And thou art posting apace to the place of execution, as fast as the wings of speedy time can carry thee? And wilt thou go laughing to Hell? Thou art con-*

damned already, Joh. 3. 18. And will any condemned malefactor go merrily to the place of execution? Was it not *Agag's* folly to come in delicately to *Samuel*, as if the bitterness of death had been past, when he was presently to be hewed in pieces before the LORD? 1 Sam. 15. 32, 33. Art thou on the very pits brink of eternal perdition, and but a small puff of breath betwixt thee and Hell, and dost thou not tremble? Doth not thine heart ache? Is not thy soul round-beset with sorrow, even unto death?

2. While thou art un-humbled under this thy sinful and wretched state of Nature, thou continuest an *un-cured*, yea an *un-convinced* sinner. (1.) An *un-cured* sinner. For, humiliation usually precedes and procures reformation: As in *Manasses*, 2 Chron. 33. 12. to 17. In the Prodigal, Luk. 15. 17. to 22. In the penitent woman, Luk. 7. 37, 38, &c. In *Saul*, Act. 9. 6, &c. In *Peter's* Hearers, Act. 2. 37, &c. And in most. Bruising prepares for healing; wounding for binding up, Luk. 4. 18. Burdening makes way for easing, Mat. 11. 28. Godly sorrow works repentance not to be repented of, 2 Cor. 7. 10. (2.) Yea an *un-convinced* sinner. For, humiliation, as it makes way for reformation,

reformation, so it presupposeth a previous conviction. So then, conviction works humiliation, humiliation inclines to reformation. O do not thou still continue an un-cured sinner, yea an un-convinced sinner, by remaining an un-humbled sinner.

3. *Thine humiliation* before the LORD for thy sinful and wretched condition, will prove, *A grateful sacrifice to God, A gainful exercise to thee.* 1. A grateful sacrifice to God. *The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise,* Psal. 51. 17. See 2 Chron. 33. 12, 13. and 15. 6, 7. *Blessed are they that mourn, for they shall be comforted,* Mat. 5. 4. Bruised and broken hearts are fit cures for Christ, Luk. 4. 18. Isa. 61. 1, 2. Yea, when sinners lament and grieve for their sins, Heaven is filled with joy, Luk. 15. 7, 10. *Fletus peccatorum, triumphus Angelorum; Sinners tears, are the very triumph of Angels.* 2. A gainful exercise to thee. Humiliation for thy sinful state, (1.) Will help thee to a deeper sense of thy sinfulness and wretchedness. As blots run abroad, and appear far larger, in wet paper. (2.) Will somewhat comfort thee, in that thou beginnest to mourn for that wherein

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thou

thou didst formerly rejoyce; and to hate what thou didst formerly love, &c. (3.) Will notably prepare thee to true repentance and recovery, 2 Cor. 7. 10.

II. But when thou humblest thy self before God for thy sinful and wretched Natural state, humble thy self rightly, viz.

(x) Ille dolet  
verè, qui sine  
reſte dolet.

1. Humble thy self secretly, (x) seriously and sincerely, without hypocrisie. Not as once *Abab* of old did, 1 King. 21. 27, 29. Nor as usually the hypocritical Pharisees were wont to do, and after them, the Papists in their fastings, *Mat.* 6. 16. Only formally: But as penitent *Manasseh* did, 2 Chron. 33. 11, 12. As the praying Publican did, *Luk.* 18. As the repenting Prodigal did, *Luk.* 15. As the relenting Woman did, *Luk.* 7. Cordially and really.

2. Humble thy self unto deepest self-loathing and self abhorrency. Consider the infinite holiness of God, *Isa.* 6. 3. *Hab.* 1. 13. The wonderful purity and perfection of his Word, *Psal.* 119. 140, 96. And thine own extream sinfulness, utterly repugnant unto both, *Rom.* 5. 12. *Psal.* 51. 5. *Joh.* 3. 6. *Rom.* 3. 9. to 19. *Eph.* 2. 1, 2, 3. And then loath thy self, and even abhor thy self as in dust and ashes, *Ezek.* 36.

36.31. *Job* 42. 6. accounting thy self, with humbled *Paul*, chief of sinners, *1 Tim.* 1.15.

3. *Humble thyself* so for thy sins, as to labour and be heavy laden with them, and quite weary of them, *Mat.* 11. 28. Be so pricked and wounded in heart for them, as to cry out to Gods messengers, *Men and brethren what shall I do?* *Act.* 2.36,37. *Sirs, what must I do to be saved?* *Act.* 16. 30. True humiliation for sin, will make thee earnestly long and desire to be rid of sin.

4. *Humble thyself* reformatively. So as to repent and turn from thine iniquities unto God. As did *Manasseh*, *2 Chron.* 33. 12, &c. As did *Saul*, *Act.* 9. 6,11,20. That's right *humiliation* that works reformation. That's true godly sorrow indeed, that works repentance not to be repented of, *2 Cor.* 7.10.

5. *Humble thyself* Continually, till thy God exalt thee and lift thee up with Comfort, and restore thee from thy Sinful and wretched state of Nature, into an holy and happy state of Grace. The Sinful woman never ceased humbling herself at Christs feet, and washing his feet with tears; till Christ comforted her, and told her that her Sins, which were many, were forgiven her,

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her, *Luk.* 7. 47, 48. The Prodigal ceased not confessing his sin and humbling himself for it to his Father, as no more worthy to be called his Son: till the father called for the *best robe* to be put upon him, and expressed many other most affectionate acts of a most tender paternal love unto him. *Luk.* 15. 21. to 25.

## VIII. Direction.

**H**owever thou art by Nature, a Natural man, in a most Sinful and wretched state, and hast remained therein from thy very Birth unto this day, for which thou hast cause to be abased to the very dust: yet know thou for thy Comfort, thy Case is not Desperate, there is Hope in Israel concerning this; God hath in this valley of Achor, in this valley of trouble, opened a dooz of Hope for thee, and of his meere love and mercy hath Revealed in his Covenant of Faith in Christ, a way how thou mayst be recovered out of this thy Sinful and wretched state of Nature, into an Holy and Happy state of Grace; and how all Gods Elect, though lapses in the first Adam, may be restored in a second



cond Adam, Tit. 3. 4, 5, 6, 7. Gal. 3. 21, 22. Rom. 3. 20, 21, 22. 26, 27.

I shall Illustrate this further to thy singular encouragement and comfort, O Natural man, in certain distinct Positions. viz.

1. The LORD God, of the meer good pleasure of his will, according to his eternal Purpose which he purposed in himself, elected a certain number out of mankind unto himself, to the Adoption of children, that they should be holy and without blame before him in love, to the praise of the Glory of his Grace. Ephes. 1. 4, 5, 6.

2, Though the only wise and righteous God (*who can bring good (y) out of evil: Else he could not suffer it to be*) permitted Adam, the common Root of Mankind; and in him, as in his loins, all mankind; and among them all his elect; to fall into Sin and misery, for the greater manifestation of the surpassing glory of his Freedom, Mercy, and Justice towards mankind: yet *he hath not cast away his people whom he foreknew, nor left his Elect to*

(y) Tanta quippe est omnipotens ejus bonitas, ut etiam de malis possit facere bona, sive ignoscendo, sive sinando, sive ad utilitates piorum coaptando atque vertendo, sive etiam justissime vindicando.

*Omnia namque ista bona sunt, & Deo bono atque Omnipotenti dignissima, nec tamen fiunt nisi de malis. Quid igitur melius, quid Omnipotentius eo, qui cum mali nihil faciat, bene etiam de malis facit? Aug. de Continent. lib. Cap. 6. p. 995. C. Tom. 4. Basil. 1569.*

perish

perish in that lapsed state, but hath most graciously and wisely contrived a way, how all his Elect shall be recovered out of this state of Sin and misery into a state of Holiness and Happiness for evermore. Compare *Mat.* 10. 29. 30. *Act.* 2. 23. and 4. 27. with *Gen.* 3. 1. &c. *Rom.* 5, 12, 13, 14. *Rom.* 11. 2. *Ephes.* 1. 4. to 12. *Col.* 1. 19, 20.

3. God, who is rich in mercy, for his great love wherewith he loved us, was pleased to contrive lapsed man's Recovery, out of the exceeding riches of his meer Grace and mercy. *Eph.* 1. 3. to 12. and 2. 4. to 10.

Nothing at all foreseen in lapsed man could move or encline God at all, to Contrive his Restitution, *Eph.* 2. 8, 9. *Tit.* 3. 4, 5, 6, 7.

4. Gods Contriving of lapsed mans Recovery, is rendered a Divine favour so much the more eminent and singularly illustrious, in that God would not vouchsafe the like favour to the lapsed Angels, though by Nature they were far more Noble and Excellent Creatures. Compare *Psal.* 8. 4, 5. with *Heb.* 2. 16.

(z) vide Augustinum. lib. de fide, ad Petrum. Diacon. C. 3. p. 221. A.B.

Angels fell (z) from their happy state, by their own free will without other seducement, and found no mercy: Man fell through the malicious and subtile Seduce.

Seducement of that old Serpent the Devil, and found mercy.

5. Our ever blessed God hath, immediately upon the fall of man; and afterwards from age to age in diverse remarkable periods of time, revealed in his *precious Promises* and *second Covenant*, the *Covenant of Faith*, enlarged more and more till it came to be most compleat in his *New Covenant*, his most Gracious purpose and pleasure of Restoring lapsed man again from his state of Sin and misery. As these, and like Scriptures do abundantly testify; viz. with *Adam Gen. 3. 15. Noah, Gen. 6. 18. 22. with Heb. 11. 7. Abram, Gen. 12. 2, 3. with 15. 9. to the end. and 17. 1. to 15. and 22. 15, 16, 17, 18. Israel, Deut. 5. 2. to 22. with Exod. 20. 1, 2. &c. and 24. 4. to 9. David, 2 Sam. 7. 11. to 17. and 23. 5. with Psal. 89 3. &c. and 132. 11. &c. with the Jews captived in Babylon. Ezek. 34. 20. 23, 24, 25. and 36. 24. to the end, and 37. 1. 21. to the End. Jer. 32. 1. 2. 3. 36. to the end. Finally, in the *New Covenant* in Christ exhibited, the height and top-Turret of all Gods Covenant-Expressures with his people, Jer. 31. 31. to 35. with Heb. 8. 6. to the end of the chapter. All which Covenant-Expressures I have elsewhere (a) at large explained, which the dili-*

(a) In my  
Treat. of  
Gods Cove-  
nants with  
man, &c.  
London prin-  
ted An. Dom.  
1657.

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gent Reader may peruse.

6. Our most gracious God revealing his good pleasure in his *second Covenant*, the *Covenant of Faith*, for lapsed man's restauration, hath opened a door of *hope*, of life and salvation for him, who before was in an hopeless, desperate, dead and damnable condition. For such was the condition of *Adam*, and of all mankind in him, after his Fall, until the *seed of the woman* was promised to bruise the *Serpents head*. Compare *Gen. 2. 16, 17.* with *Gen. 3. 6, 7. and 15. Rom. 5. 12.* And until Natural man lay hold upon this *promise*, and this *seed of the woman*, (which is our *hope*, *1 Tim. 1. 1.*) by believing, he remains *hopeless* still, *Eph. 2. 12.*

7. Gods mysterious contrivance of lapsed mans recovery from his sinful and wretched state of Nature, brought upon mankind by the breach of the *Covenant of works*, *Gen. 2. 16, 17. Rom. 5. 12. and 6. 23.* And revealing this his recovery in a gratuitous *Covenant of Faith*, which Faith he promiseth by his Spirit to work in them, *Rom. 3. 27. Ezek. 36. 26, 27. Luk. 11. 13. Eph. 2. 8. Gal. 5. 22.* is a mercy of mercies utterly beyond all blessing and praise, that the creature can present unto the LORD.

IX. Direct.

## IX. Direction.

**J**esus Christ, the alone eternal Son of God, who in the fulness of time became perfect man, is the only meritorious mean and way, by whom lapsed man can be recovered and redeemed out of his Natural State of Sin and misery, into a supernatural State of grace and glory. Compare *Act.* 18. 28. *Joh.* 1. 41, 45. *Mat.* 16. 16. *Gal.* 4. 4, 8. *Mat.* 1. 20, 21. with *Luk.* 2. 10. *1 Tim.* 1. 15. *Joh.* 3. 16, 17. *Rom.* 5. 6, 8, 9, 10. and with *Act.* 4. 11, 12. *1 Tim.* 1. 5.

Consider here, 1. Who and what the Recoverer of lapsed man is.  
 2. That this Jesus Christ is the meritorious mean of lapsed man's recovery.  
 3. That this Jesus Christ is the only meritorious mean of lapsed man's recovery.

I. *Who, and what the Recoverer of lapsed man is.* He is Jesus Christ, the alone eternal Son of God, who in the fulness of time became perfect man. Here note, 1. The Names. 2. The Natures of Christ in one Person. His Names, point out, 1. His Office. *Jesus*, denotes a Saviour. 2. His qualification for this Office. *Christ*, signifies

nifies *Annointed*, Psal. 45. 7. His Natures, Divine and Humane, declare both his matchless suitableness, and sufficiency for the effectual discharge of his Office.

1. His Names here expressed are two; *Jesus, Christ*. The first is a *Hebrew* Name; The second *Greek*. He came to redeem and save both *Jews* and *Greeks*, Jews and Gentiles.

(1). *Jesus*. He was so called at his Circumcision on the eighth day, *Luk. 2. 21*. He was so named by the Angel before he was conceived in the womb, *Luk. 2. 21*. *Mat. 1. 21, 25*. *Jesus*, i.e. *A Saviour*. That's his Office. A most sweet and acceptable Office. Reasons why he was called *Jesus*, a *Saviour*, and in what sort he saves, I have elsewhere (*b*) explained. There see.

(b) In my  
Treatise of  
Gods Cove-  
nants, Book  
4. Chap 6.  
Aphorism 2.  
p. 1571, 1572.  
Lond. 1657.

(c) *Ibid.* p.  
1582. to p.  
1589.

(2.) *CHRIST*, i. e. *Annointed*. This Greek name is of the same signification with the Hebrew name *Messiah*, *Act. 4. 26*. from *Psal. 2. 2*. The New Testament appropriates this Name to him, *Luk. 2. 26*. *Joh. 4. 25*. *Mat. 1. 1, 16, 18*. and *16. 16, 20*. He was so called, because he was *annointed with the Holy Ghost*, that oyl of gladness above all his fellows, and thereby designed and qualified for his Office, as I have elsewhere (*c*) showed. As also,  
That



That this Jesus is the true CHRIST, the promised Messiah, by ten Arguments.

2. His Natures in one Person are two, viz. 1. *Divine*, and 2. *Human*.

(1.) He is God, the alone eternal Son of God, *Mat. 16. 15, 16. Joh. 1. 14, 18. and 3. 16, 18. 1 Joh. 4. 9. Heb. 1. 2, 3.* The Names, Attributes, works and worship, which peculiarly belong to God, are ascribed to him; as elsewhere (d) I have manifested.

(d) *Ibid. p. 1572, 1573, 1574.*

(2.) He is man. *The man Christ Jesus*, 1 *Tim. 1. 5. The Son of man*, *Joh. 6. 27. The Son of David, the Son of Abraham*, *Mat. 1. 1. The Son of the Blessed Virgin Mary*, of the House and lineage of *David*, *Luk. 1. 27, &c. and 3. 23, 24, &c. and 2. 4, 5, 6, 7, &c. 21.*

And this Jesus Christ is God and Man in one Person, *Joh. 1. 14. Gal. 4. 4. 1 Tim. 3. 16.* Of, 1. His fitness to become Man: 2. The Union betwixt his two Natures: 3. The Oneness of his Person: 4. And why it was necessary he should be God and Man: 5. The Similitudes illustrating this Union: And 6. The effects or consequents resulting from it. Of all these, see what I have at large laid down elsewhere. (e) H II.

(e) *Ibid. p. 1577 to 1582.*

II. That this *I E S U S C H R I S T* God-man, is the meritorious Mean of lapsed man's Recovery. This will be evidenced abundantly many wayes, viz.

1. By the many Promises of Christ, under the Old Testament, as the Restorer and Recoverer of lapsed sinners. As, *Gen.* 3. 15. *Gen.* 12. 3. and 26. 4. with *Gal.* 3. 16. *Psal.* 110. 1, &c. *Isa.* 9. 6, 7. and 11. 1. to 10. and 42. 1. to 10. and 53. 4. to the end: and 55. 1, 2, 3, 4. and 61. 1. to 4. *Dan.* 9. 24, 25, 26. *Act.* 10. 43.

2. By the many Types of Christ, representing him as a Redeemer, Restorer and Deliverer of his people. *Moses* and *Aaron*, Types of Christ, as delivering *Israel* out of *Egypt*, *Act.* 7. 37, 38. The Judges and Kings, Types of Christ, as saving *Israel* from their enemies, *Judg.* 16 30. *Psal.* 2. The Sacrifices slain, and their blood shed and sprinkled, Types of Christ, who by his death and blood should expiate our offences, &c. *Heb.* 9. 9. to the end. and 10. 1. to 19.

3. By the many Names and Titles given unto Christ, clearly declaring him to be the eminent *Medium* or *Mean* of lapsed man's Recovery. He is to this end stiled,

A *Mediator* betwixt God and man,

## Directed to Christ.

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man, 1 Tim. 2. 5. Heb. 9. 15.

A Redeemer, Isa. 59. 20. Rom. 11. 26. Redemption, 1 Cor. 1. 30.

A Ransom for many, 1 Tim. 2. 6.

A Sacrifice for sin, offered once for ever, Heb. 10. 12.

A Propitiation for our sins, and for the sins of the whole world, 1 Joh. 2. 2. A Propitiation through faith in his blood, Rom. 3. 25.

A Reconciler of the world to God, 2 Cor. 5. 18, 19, 20. We are reconciled to God, when we were enemies, by the death of his Son, Rom. 5. 10. By whom we have received the Atonement, Rom. 5. 11.

The Lamb of God, taking away the sins of the world, Joh. 1. 29.

The Deliverer, that shall come out of Sion, and turn away ungodliness from Jacob, Rom. 11. 26.

A Saviour, which is Christ the LORD, Luk. 2. 11. Who came into the world to save sinners, 1 Tim. 1. 15. Able to save to the uttermost, Heb. 7. 25. The chief Captain (or Arch-duke) of our salvation, Heb. 2. 10.

An Advocate with the Father, 1 Joh. 2. 1, 2. With divers such like Denominations.

4. By the many saving benefits which he hath meritoriously obtained and purchased of God for us, by his

## The Natural Man

obedience, sufferings and death.  
As,

Satisfaction to Gods justice for our sins, *Eph.* 5. 2. *Heb.* 10. 5. to 22. *1 Tim.* 2. 6.

Redemption from all our spiritual bondage. *Eternal Redemption*, *Heb.* 9. 12.

Reconciliation to God, *Rom.* 5. 10, 11. *2 Cor.* 5. 18, 19, 20.

Adoption into Gods Family, *Gal.* 4. 4, 5, 6.

Remission of sins, and Justification, *Eph.* 1. 7. *Rom.* 3. 25. *Heb.* 9. 14. and 10. 12, 14, 17, 18.

Mortifying and crucifying of our old man, *Rom.* 6. 6, 7.

Conquering of death, and him that (as an Executioner) had the power of death, that is, the Devil, *Heb.* 2. 14, 15. *Col.* 2. 14, 15.

Appearing for us, as our Advocate, by representing the merit of his blood in Heaven, *Heb.* 9. 24. and 7. 25. *1 Joh.* 2. 1, 2.

Making a new and living way for us, through the vail of his flesh, which was rent with sufferings, by his own blood, into the holiest of all Heaven it self, *Heb.* 10. 19, 20.

III. That this Jesus Christ is the only Mediator, the only Saviour of sinners,   
 he

the only meritorious Mean of lapsed mans Recovery out of his Sinful and wretched state of Nature. There is one Mediator betwixt God and man, the man Christ Jesus, 1 Tim. 2. 5. Neither is there Salvation in any other : For there is none other Name under heaven given among men whereby we must be saved, Act. 4. 12.

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## Direct. X.

**K** Now a'lo, O Natural Man, That Jesus Christ hath wrought Recovery and obtained Redemption for lapsed man from his sinful and wretched State of Nature into an Holy and Happy State of Grace, As he is God-man; Testator, Surety and Mediator of the New Testament, Executing his Mediatorship office to this End as Prophet Priest and King both in his State of Humiliation and Exaltation.

The former Direction shows that Jesus Christ, and he alone, is Sinful man's Recoverer : This declares, How and in what way he hath Effected and obtained man's Recovery and Redemption. In an abstruse and most mysterious way. viz.

1. As he is God-man in one Person.

H 3

This

(f) In my  
Treat. of  
Gods Cove-  
nants. Book. 4.  
c. 6. p. 1574. to  
1589. and  
1593. to  
1598.

(g) Ibid.  
p. 1599 to p.  
1641.

This I have elsewhere (f) abundantly cleared. There see.  
2. As he is *Testator, Surety, and Mediator* of the New Testament, or *New Covenant*. This also see elsewhere (g) explicated and Confirmed, for brevity sake.

3. As he Executed his Mediatory office in a *Prophetical, Priestly*, (where his Satisfaction to Gods justice for our sins is at large handled pag. 1607. to 1618.) and *Kingly way*, both in his state of *Humiliation and Exaltation*. All these I have elsewhere (h) cleared. Consult the place: that I may not *actum agere*. Whereby I hope you will not lose your labour.

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Direct. XI.

**L** Et this sink deep into thine heart,  
**N**atural man, That this Jesus  
Christ, God-man, the only Mediator and  
Saviour, is Most able, and Most willing  
to Receive and Save all Repented Sinners  
that come unto him, and to God by him.

1. *Jesus Christ is most able and sufficient to save all unto the Uttermost that Come unto God by him. Heb. 7. 25. Mat. 28. 18. &c. Col. 1. 19.* He is not  
an



an impotent, but an omnipotent Saviour,  
*Rev.* 1. 8. whether we regard his Person, or Office.

2. *Jesus Christ is most willing to save all* that come unto him. Both these I have already demonstrated. (i) Consult them there at large, to avoid prolixity here. (i) *Ibid.* p. 1662. to 1665.

## Direct. XII.

**M**ark well, notwithstanding, **N**atural man, That there's a vast difference betwixt Christs obtaining of Redemption and Recovery for lapsed man: and Christs applying of that obtained Recovery and Redemption to lapsed man. Betwixt these, there are two great differences.

1. Christ hath obtained eternal Redemption for us immediately by his own Person, and the merit of his obedience, *Heb.* 1. 3. and 9. 12. *Eph.* 5. 2. *1 Tim.* 2. 5, 6. *Eph.* 1. 7, 8. Christ applies this obtained Redemption to us immediately by his Spirit, effectually working Faith and all saving grace in us, that so we may close with Christ, have union to him, and communion with him. *Tit.* 3. 4, 5, 6, 7. *Eph.* 2. 8, 9.

*Gal.* 5. 22. *Ezek.* 36. 26, 27. *Deut.* 30. 6. *Eph.* 1. 13, 14. 1 *Joh.* 5. 12. 1 *Cor.* 1. 30.

2. Christ hath *obtained* Recovery and Redemption for his Elect *joyntly*, *in fulness of time*, by his blood, *Gal.* 4. 4, 5. *Eph.* 1. 3. to 9. The vertue of his sufferings extending it self to them all from the beginning to the end of the world: As the Sun in the Meridian line, in the fulness of the day, diffuseth his light, heat and influence backwards towards the East, as well as forward towards the West. *Eph.* 1. 10. *Col.* 1. 20. But Christ *applies* this Recovery and Redemption which he hath wrought and purchased, *in due time* to his Elect *severally*, as he calls them particularly unto the fellowship of his Son, 1 *Cor.* 1. 9. 2 *Thes.* 2. 13, 14. And he calls some in their *youth*, some in their *manly age*, some (though very few) in their *old age*: some at the *third hour*, some at the *sixth*, some at the *ninth*, and some at the *eleventh hour* of their day, *Mat.* 20. 1. to 17.

## Direct. XIII.

**N**O Sinner in the world can actually have any saving share or interest at all in the Redemption or Recovery which Christ hath fully obtained for his people : untill he actually accept Christ, as his only all-sufficient Saviour; and particularly apply to his own Soul that Redemption and Recovery from sin and misery, which Christ hath procured and obtained. 1 Joh. 5. 12. Joh. 1. 11, 12. and 3. 16, 18, 36. and 8. 24.

And this must needs be so. For,

1. Christs obtaining of Recovery and Redemption for lapsed Sinners renders them only *Salvable*, and that possibly they may be saved, which door of Hope is not opened at all to the lapsed Angels : but Sinners particularly accepting of Christ, and applying of his merit unto themselves personally, renders them *actually saved*, and that they are indeed in the state of Salvation already. Compare diligently these and like Scriptures, Joh. 3. 16, 17. Tit. 2, 14. 1 Tim. 1. 15. Gal. 4. 4. 5. Rom. 8. 3. which point out a possibility of Salvation by Christ and his Death, with  
Joh.

## The Natural Man

*Joh. 1. 12. 1 Joh. 5. 12. 1 Cor. 1. 9.*

And such like as denote their actual Salvation by Christ, who have accepted him and applied him to themselves particularly.

2. Non-accepting and non-applying of Christ, is so great a sin, that it is threatned with damnation, *Joh. 16. 8, 9. with Joh. 3. 18. 36. and 8. 24.*

Therefore, though Christ be never so able and all-sufficient to restore and save Sinners: yet none can have benefit by his Salvation without *Application* of him and his merits.

3. The Promise of effectual and eternal Salvation by Christ, is still directed to the actual acceptance and application of Christ. As, *Spiritual Rest of Soul* is promised: but to them that *come to Christ*, *Mat. 11. 28, 29.* *Eternal life* is promised: but to such as *believe in him*, *Joh. 3. 16.* but to such as *eat this bread of life*, viz. his flesh given *for the life of the world*, *Joh. 6. 51. 57. 58.* *Remission of sins* is promised: but to them that *believe in him*, *Act, 10. 43.*

Now, how shall man be saved according to Gods *promises*, that perform not the *Condition of the Promises*?

4. Who ever was Restored and saved by Christ, till he accepted and applied Christ? not the Apostles; *Joh. 16,*

16. 30. *Mat.* 16. 16. Not the Sinful woman, *Luk.* 7. 50. not the convert thief, *Luk.* 23. 43. not the Jaylor, *Act.* 16. 31. to 35.

Who ever was healed by a Plaister spread and prepared only, but never applied to the wound and Sore? Who ever was comforted with the richest cordial though never so accurately prepared, if it were never eaten or drunk? And who ever was actually saved by Christ, if not particularly accepted and applied? They that accept not, that apply not Christ to themselves, are *without Christ*: And they that are *without Christ* are *without Hope*, so remaining, and go without Salvation, *Eph.* 2. 12.

5. All Communion with Christ in his saving benefits flows from Union to Christ in accepting of him, *Joh.* 1. 12 1 *Joh.* 5. 12. *Rom.* 8 10. *Col.* 2. 19. *Eph.* 4. 16. As the *Ciour* hath Communion with the *Stock* in its life, growth, fruitfulness, by being united unto the *Stock*, by *Ingrafting*; or as the *Wife* hath Communion with the *husband* in his Name, state, &c. by being united to him in *marriage*; or as the *members* of the Natural body have Communion with the head and heart in their life, sense, motion, &c. by being united thereunto by *joints and hands*.

6. Till

6. Till the Sinner accepts and applies Christ, he is not thoroughly Convinced of the Sinfulness and wretchedness of his Natural state, and of the great need he hath of Christ to deliver him out of it. For, Conviction is the first step to application of Christ, *Joh. 16. 8, 9.* And where there's not the first step of Conviction : There's no present state of Salvation.

7. Till the Sinner accepts Christ, and applies him, he neglects and despiseth him : And he that despiseth Christ how can he obtain Salvation, yea, how can he escape damnation. *See Mat. 22. 1. to 3. Luk. 14. 16. to 25. Heb. 2. 3.*

## Direct. XIII.

**O** Bserve diligently, O Natural man, that the Proper and Peculiar way whereby Jesus Christ is to be accepted and applied to a man's own Soul for Recovery out of his sinful and wretched state of Nature, is by true saving Faith in Jesus Christ alone, *Act. 10. 43. Joh. 3. 16. and 1. 12. Act. 13. 38, 39. and 16. 30, 31. Eph. 2. 8. Rom. 3. 22. to 27.*

I. That, by true saving Faith alone  
peculi-



peculiarly Jesus Christ is accepted and applied for Recovery out of Sin and misery; is evident several ways. For,

1. The Nature of true saving Faith in Christ, principally consists in the Accepting and applying Christ for Salvation as he is offered in the Gospel. Thus I have elsewhere described it; *Justifying Faith is a saving Grace, wrought in the hearts of the Elect at their Regeneration by Gods Spirit and word; whereby they not only know, Assent to, and apply to themselves the Promises, Gospel, and Doctrine of Jesus Christ for gods glory in their justification and Salvation; but also whereby they afterwards walk as becomes justified persons.* There see the Confirmation and Explanation of this Description of Faith (k). So that the Nature of saving faith in Christ, stands much in *Applying* Christ in the Gospel and promises, who is the Kernel and Soul of them.

2. The *Receiving* and *Applying* Jesus Christ for Recovery and Salvation, is one of the chief Acts of Faith, which thus I illustrate;

The Acts of true Faith in Christ are

1. *Direct.* 2. *Reflexive.*

(1) *Direct.* and these of 2 Sorts.

1. *Primary.* As,

1. Knowing. *Isai.* 53. 11. *Joh.* 17. 3. 2. *Assent.*

(k) In my Treatise of Gods Covenants, Book

3. Chap 3.

Aphorism 4.

Quest. 1. p.

576. to 566.

(1) See all these explained. *ibid.*

## The Natural Man

2. Assenting to the truth of Gods record, 1 *Joh.* 5. 9. *Joh.* 3. 33.
3. Applying of the Promises, and of Christ, *Joh.* 1. 12. As *Paul* did, *Gal.* 2. 20. as *Thomas* did, *Joh.* 20. 8.
2. Secondary. As,
  1. Retaining Christ Received in the heart, *Eph.* 3. 17. *Col.* 2. 6, 7.
  2. Purifying the heart, *Act.* 15. 9.
  3. Refreshing the Soul with peace and joy, *Rom.* 5. 1, 2. and 15. 13.
  4. Breaking forth into good works, 1 *Thes.* 1. 3. *Heb.* 11.
  5. Working by Love, *Gal.* 5. 6.
  6. Enlivening the Soul, *Rom.* 1. 17. *Gal.* 2. 20.
  2. Conquering all our Spiritual Enemies. 1 *Joh.* 3. 2, 3. and 5. 4. 1 *Pet.* 1. 9. *Jam.* 4. 7. *Eph.* 6. 16.

(2) *Reflexive*. When Faith reflecting upon its own acts sees it self believing, 1 *Joh.* 2. 3. 1 *Tim.* 1. 12. By this it appears that the *applying act* of Faith is a very principal act among all the rest. For, All the Acts before the *Applying act*, tend to make way for it as Preparatory

ratory to it : And all the Acts after it, result from the *Applying Act* especially, as genuine fruits and effects of it. Thus the *Applying act* of Faith is among the rest, as the *Sun* among the *Planets*, most illustrious.

3. Faith is so peculiarly eminent among all the Graces of the Spirit, in its property of *Receiving and applying Jesus Christ*, for Recovery and Salvation of Sinners, that it's set forth to us in Holy Scripture by sundry Emphatical Expressions and Comparisons. All pointing out the *Applying Act* of Faith. Faith is,

1. A *looking upon Christ*, as the Jews did upon the brazen Serpent, when stung. *Joh. 3. 15, 16. and 8. 56.*

2. A *coming to Christ*. *Joh. 6. 35. Mat. 11. 28.*

3. A *Receiving of Christ*. *Joh. 1. 11. 12.*

4. An *Embracing of the Promises*, and so of Christ in the Promises. *Heb. 11.*

13. 'Ασπάζεσθαι properly notes,  *Lovingly-embracing, eagerly-apprehending*, and thence signifies *Saluting*: *Saluting* being performed with *embracing*.

5. *Eating of Christs flesh, drinking of his blood*. *Joh. 6. 40. 53. 54.*

6. *Having of the Son*. 1 *Joh. 5. 12.*

7. *Harbouring Christ* so that he dwells

## The Natural Man

*dwells in the heart by Faith. Eph. 3. 17.*

4. The Doctrine of the Gospel reveales Recovery and Salvation of Sinners in and by Christ: but as Received and applied by Faith. *Act. 10. 43. and 13. 38, 39. Rom. 3. 21. to the end; and 10. 9. &c.*

5. Convinced Sinners enquiring how they may be saved, are directed to apply Christ by believing in him. *Act. 16. 30, 31.*

6. Recovery and Salvation of Sinners is Promised in and for Jesus Christ and his merit: but then Christ must be Received and applied by Faith. Faith is often expressed, alwayes to be understood as the Condition of the Promise. *As, Mat. 11. 28. Joh. 3. 16. and 6. 40. 53, 54. Mark 16. 16. Act. 10. 43. Rom. 9. 33. 1 Pet. 2. 6. Act. 16. 30, 31.*

7. Without Faith in Christ there's no Salvation. None can be saved, that by believing apply not Christ for Recovery. *Joh 3. 18. 36. and 8. 24. Mark 16. 16. 2 Thes. 2. 12.*

II. *How is Jesus Christ to be Accepted and Applied by Faith, in order to the Sinners Recovery and Salvation by him?*

*Answer.* Jesus Christ is to be accepted and Applied by Faith, in order to the Sinners Recovery by him, in such sort as he is offered in the Gospel. To accept and

and apply him otherwise, in any other notion, upon any other terms, &c. then God offers him: is to apply a Christ of our own, not the Lords Christ. Gods offer, must be the ground and Rule of our Acceptance.

Now the Gospel offers Christ unto the Sinner, for his Recovery by him; and to his Faith.

1. As that Messiah and Saviour of Sinners, which from the Fall of man was Promised, Prophecied of, and fore-typified; and in fulness of time was manifested in humane flesh, for lapsed man's Recovery out of Sin and misery. *Gen. 3. 15. and 12. 3. and 22. 18. Gal. 3. 8. 16. with Act. 8. 10. 43. Joh. 1. 41. 45. Gal. 4. 4, 5, 6. 1 Pet. 1. 18, 19, 20.*

2. As that only Messiah, Redeemer, and Saviour given among men, by whom alone Sinners can be saved, and by none other in the whole world. *Act. 4. 11, 12. Joh. 8. 24.*

3. As an All-sufficient Saviour, able to save fully unto the Uttermost all that come unto God by him. *Heb. 7. 24, 25, 26. and 9. 11, 12, 13, 14. and 10, 11. to 19. Joh. 1. 14, 15. Col. 1. 19, 20.*

4. As God-man, Mediator betwixt God and man, *Joh. 1. 14. Gal. 4. 4, 5. 1 Tim. 3. 16. with 1 Tim. 2. 5, 6.*

5. As man's Surety, *Heb. 7. 22. who*  
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by

by his Obedience Active hath exactly fulfilled the Law of God, which we could not perform or keep, *Gal. 4. 4.* And by his obedience Passive, to the Death, even the death upon the Cross, hath endured the curse and penalty of the Law for our sakes, which we could neither have endured nor avoided: that so, satisfying Gods justice to the uttermost for our sins, we might be eternally released from sin and wrath, and be reconciled to God, justified and saved by Christs Obedience imputed to us through Faith. *Rom. 5. 18, 19. and 8. 3, 4. Phil. 2. 6, 7, 8. Rom. 5. 9, 10. and 3. 25. Gal. 3. 10, 13, 14. Eph. 5. 2. Heb. 9. 12, 14. and 10. 10 to 19. 1 Pet. 1. 18, 19, 20. Tit. 2. 14.*

6. As the Sinners Perfect righteousness before God, imputed by God unto him, through Faith. *1 Cor. 1. 30. Rom. 3. 21, 22. to the end. and 4. 11, 12. and 5. 18, 19. and 10. 6, 9, 10.* For which all self-righteousness is to be denied, *Phil. 3. 7, 8, 9, 10.*

7. As Christ Jesus the LORD. The Gospel renders him; As Christ or Messiah, i. e. Anointed by the Spirit above measure for his office, *Psal. 45. 7.* As Jesus, i. e. A Saviour *Mat. 1. 21. Luk. 2. 20.* This denotes his office. As the LORD, to rule and reign over



us, in us, and for us, over all our enemies whatsoever. As he is a JESUS to save: so he will be a LORD to Rule. Thus we are to receive and apply him, as the *Colossians* did, *Col. 2. 6.*

8. As that Redeemer, for whom we are to deny ourselves, take up our Cross and follow him. *Luk 9. 23.*

III. *What encouragement may a poor lapsed and lost Sinner have, to draw towards Jesus Christ, to accept and apply him for his Recovery and Salvation by believing in him.*

*Ans.* Much every way. But especially upon these and like serious Considerations. *viz.*

1. Christ himself hath plainly declared that it is the great duty of the Sinner, to believe in Christ, and so to accept and apply him by Faith. This, *the work*, which God chiefly requires and accepts: to believe in Christ. *Joh. 6. 28, 29. 1 Joh. 3. 23.*

2. Christ most sweetly invites all distressed Sinners, and thirsty Souls, to come to him for relief, to believe in him. *Mat. 11. 28, 29, 30. Joh. 7. 37. with Isai. 55. 1, 2. Rev. 22. 17.*

3. Christ holds forth the Golden-Scepter of most great and precious Promises, to encourage and allure Sinners to approach to him and to apply him by believing. *Mat. 11. 28,*

29. *Mar.* 16. 16. *Joh.* 3. 16. 18. 36. and 6. 37. 40. 44. 51. 54. 57. *Act.* 10: 43. *Rom.* 9. 33. 1 *Pet.* 2. 6.

4. Christ never did, never will, reject any poor Sinful Soul, that did but even creep to him by the feeblest Faith, *Joh.* 6. 37. why then shouldst thou fear, that he will not accept and embrace thee?

5. Christ hath most readily, tenderly and compassionately received even greatest and most hainous offenders, upon their coming to him by Faith: And all these for Encouraging Patterns and Presidents to all that afterwards shall believe in him, 1 *Tim.* 1. 16. And why should he not in like sort entertain thee, notwithstanding all thy Sins, if thou canst believe in him? Remember the reception of the *Prodigal*, *Luk.* 15. 20. to the end: of *Nicodemus* the ignorant Pharisee, *Joh.* 3. 1, 2, 3. &c. of *Mathew* the griping Customer, *Mat.* 9. 9. of *Zachaus* the oppressing Publican, *Luk.* 19. 5. to 11. Of the notorious *Sinful woman* that washed Christs feet with her Tears, &c. *Luk.* 7. 37. to the end of *Saul*, that was injurious, a Persecutor and a Blasphemer, *Act.* 26. 9, 10. 11. 1 *Tim.* 1. 13, 14. 16. of the *Thief* upon the Cross, that even after his Crucifixion had railed upon Christ

Christ, *Mat* 27. 44. compared with *Luk.* 23. 40. to 44. Yea of those that were guilty of his Death and Blood: yet even some of them Christ washed from their Sins by the very blood which they shed, (m) *Act.* 2. 36, 37. (m) *Quis desperaret sibi donanda peccata, quando crimen occisi Christireis donabatur? Conversi sunt ex ipso populo Judaeorum: Conversi sunt, baptizati sunt. Ad mensum Domini accesserunt: et sanguinem, quem servientes fuderunt, credentes biberunt.* Aug. de Temp. Sermon. 74. p. 747. B. Tom. 10. Basil. 1569.

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## XV. Direction.

**P**ower thus to believe in Jesus Christ God-man, and by believing to accept and Apply him for thy Recovery (O Natural man) out of thy sinful and wretched State of Nature, thou hast none at all of thy self; But all the sufficiency in this behalf is wholly of God: Nevertheless thou mayst, and oughtest to do some things for the furtherance of thy Faith in Christ.

I. That, of thyself thou hast no power or sufficiency at all to believe in Jesus Christ, to receive, and apply him effectually by believing, without the supernatural influence and assistance of God: Is plain. For,  
 1. The Testimony of Christ and his Apostles is clear for it. *No man can come to me (i. e. by believing) Except the Father which hath sent me, draw him, Joh. 6. 44.* He cannot of himself, or by his own power come and believe: till God influence him and enable him. Again; *Without me ye can do nothing. viz. nothing in fruit-bearing; either of Faith, or any other good spiritual fruit, Joh. 15. 5.* That of the Apostles is punctual; *By Grace are ye saved, through Faith,*

*Faith and that not of yourſelve, it is the gift of God, Ephes. 2. 8. (n)*

2. True ſaving Faith in Chriſt, and the acting of it unto the accepting and applying of Chriſt, is the ſpecial work of God and fruit of the ſpirit, of the Regenerating ſpirit of God. Compare and conſider well, *Job. 6. 44. Gal. 5. 22. with Job. 1. 12, 13.*

3. Faith in Chriſt is the Life of the Soul from Chriſt, it is as the vital ſpirits from him, *Gal. 2. 20. Rom. 1. 17.* Now, can the Soul of natural man, which is dead in ſins and trespaffes, *Eph. 2. 1.* quicken it ſelf by believing.

(n) See, The large Engliſh Annotations on. *Eph. 2. 8.* and Mr. Paul Bayns in his Comment on *Eph. 2. 8.*

Hence, then, theſe things muſt needs follow. 1. *That*, whoſoever do believe in Chriſt truly, and by Faith apply him effectually and ſavingly, they owe all this wholly to the rich Grace and meer favour of God. And are to render unto him all the praiſe thereof. 2. *That* 'tis a piece of groſſ Ignorance and groundleſs Preſumption, for any Natural man whatſoever, to think he can believe and accept Chriſt at his pleaſure. This is impoſſible. 3. *Let every natural man take heed* he reject not the divine offers of Faith unto his Soul, nor reſiſt the Spirits motions and operations inclining, drawing, and perſwading the heart thereunto, *1 Theſ. 5. 19. Act. 7. 51. Eph 4.*

*Joh. 6. 44.* For, what if the Spirit of God draw and move the heart so no more? And without God, there's no believing.

II. Notwithstanding, *Though the Natural man cannot of himself savingly believe in Christ, or apply him, by any self-sufficiency or power of his own, yet something towards it, and towards the furtherance thereof, he may and ought to do, Act. 8. 13. Luk. 8. 13.* For, what a meer Natural man hath done heretofore, why may not a meer Natural man do again? Now then, O Natural man, though thou canst not of thy self believe in Christ, and apply him savingly, yet neglect not to do what thou canst do, in order to this believing in Christ, and applying of Christ to thine own soul.

Art thou grieved in thine heart thou canst not enough believe in him? Art thou desirous to believe in him alone for Recovery and Salvation? I would fain take this for granted. Let me then draw thee, thou poor trembling soul, a few steps further towards Christ. Make use of these few Helps and Furtherances unto Faith in Christ Jesus. For, this thou canst, and ought'st to do. *viz.*

1. *Know, and Consider Jesus Christ well,*



well, both in his Person, Offices, and the effects or acquirements of his Offices, as all these are delineated in the Holy Scriptures. *Joh. 17. 3. 1 Tim. 3. 16. 1 Tim. 2. 5, 6. Heb. 9. 12, 13, 14. and 10. 7. to 19. Rom. 5. 9, 10. And Assent fully to the Record, that God hath given of his Son in his Word, that eternal life is in his Son, 1 Joh. 5. 10, 11. Now, Knowledge, Heb. 11. 3. Isa. 53. 11. Joh. 17. 3. Assent, 1 Joh. 5. 10, 11. And Application, Joh. 1. 12. Gal 2. 20. make up the Nature of true Faith.*

2. Ponder often and earnestly upon the Promises of God touching Christ, and touching believing in him. As, That *whosoever comes to him by believing, shall not in any case be cast out by Christ, Joh. 6. 35, 37. shall not be ashamed or confounded, Rom. 9. 33. 1 Pet. 2. 6. shall not perish, Joh. 3. 16. shall never hunger nor thirst more, Joh. 6. 35. Isa. 55. 1. shall find rest from Christ unto his soul, Mat. 11. 28, 29. shall live, though be were dead; yea, shall never die, Joh. 11. 25. yea, shall have eternal life, and be saved, Joh. 3. 16, 17. Mar. 10. 16. Now these and such like Promises, being Yea and Amen in Christ, 2 Cor. 1. 20. they are *Fundamentum & Pabulum Fidei*, The very foundation, whereupon Faith*

## The Natural Man

Faith is bottomed and grounded ; and the food, wherewith Faith is nourished. See *Rom.* 4. 17. to the end. *Heb.* 11. 11.

3. Consider well the Nature of God, the *Promiser*. For, this will greatly encourage Faith to embrace the Promises, and Christ in the Promises. For,

*Gods Truth* is such : he cannot lie, *Tit.* 1. 2. 'Tis impossible he should lie, *Heb.* 6. 10.

*Gods Fidelity* such : he cannot, will not deceive, *Heb.* 11. 11.

*Gods Power* such : he can fully perform what he hath promised, seem it never so improbable, impossible, incredible, *Rom.* 4. 20, 21.

*His love and free grace* such : in giving Christ for us, *Joh.* 3. 16, 17. and offering Christ to us, *Rom.* 3. 21, &c. *2 Cor.* 5. 18, &c. That with him he will freely give all things, *Rom.* 8. 32.

4. Be diligent and constant in attending upon Gods Ordinances, whereby Faith is bred and nourished. Especially be singularly careful and vigilant in hearing the Word faithfully and powerfully preached. Faith comes by hearing, and hearing by the Word of God, *Rom.* 10. 14, 15, 17. The Word preached is the Seed of Faith and Regene-

generation, 1 *Pet.* 1. 23, 25.

5. Cherish and make much of every good motion, stirring, striving inclination, operation of the Spirit of God in thine heart and soul, tending to thine accepting and closing with Christ, 1 *Thes.* 5. 19. *Eph.* 4. 30. *Act* 7. 51. For *Faith* is the proper fruit of the Spirit, *Gal.* 5. 22.

6. Forget not the exemplary instances of Believers, who, though great offenders, yet have received and apply'd Christ by Faith, and have been graciously accepted and entertained by him: and all this for the encouragement of thee, and of all that afterwards should believe. As, The Jaylor, *Act.* 16. 30, &c. Paul, 1 *Tim.* 1. 13. to 17. *Act.* 26. 9, 10, 11. The penitent Woman, *Luk.* 7. 37. to the end. The Thief on the Cross, *Luk.* 23. 42, 43. The 3000 Hearers of Peter, *Act.* 2. 36, 37, &c.

7. Ask, seek, knock importunately at the Throne of Grace, for this soul-saving Grace. The Spirit is promised to them that ask, *Luk.* 11. 13. Fly unto Christ the Author and finisher of Faith, *Heb.* 12. 2. And cry, Lord increase my Faith, *Luk.* 17. 5. Lord, I believe, help thou mine unbelief, *Mar.* 9. 24.

## XVI. Direction.

**Q**uestion and examine thy self often impartially, touching the truth of thy Faith in Christ for thy Recovery and Salvation, 2 Cor. 13. 5. For, There is a counterfeit and *fained* Faith, Luk. 8. 13. Act. 8. 13. Jam. 2. 14, 17, 20, 26. And there is a *Faith unfained*, 1 Tim. 1. 5. 2 Tim. 1. 5. 'Tis the Faith unfained that accepts and applies Christ, Job. 1. 12, 13. Act. 8. 37. and will afford thee solid comfort.

Now *Faith in Christ unfained* may be discovered by these and the like Characters, which if thou canst really find in thy self, doubtless thou art a true Believer.

True saving Faith in Jesus Christ, is,

1. *A Christ-applying Faith.* If Faith be sincere and salvificall, it never rests till it bring the soul to Christ, till it possess the soul of Christ. It is the soul's eye, that beholds Christ lifted up, Job. 3. 15. It's the soul's feet, whereby it comes to Christ, Mat. 11. 28. Job. 6. 35, 37. It's the soul's hand, whereby it receives Christ; and arms, wherewith it

it (o) *embraceth* Christ, *Ioh. 1. 12. Heb. (o) αἰμα-  
 11. 13.* It's the soul's *mouth*, where-  
 with it *eats* Christs flesh that bread of  
 life, and *drinks* Christs blood that wa-  
 ter of life, *Ioh. 6. 47, 53, 54, 55.* By all  
 which acts of Faith the soul comes to  
 have Christ, to possess and enjoy him,  
 and life in him, *1 Ioh. 5. 12.* True  
 Faith in Christ contents not it self on-  
 ly to *know* Christ, or only to *assent* to  
 the truth of Gods Record touching  
 Christ, that life is in him; but it fur-  
 ther proceeds to *receive* and *apply*  
 Christ to the soul, to appropriate him  
 and enjoy him actually to the particu-  
 lar Believer.

2. *A Christ-retaining Faith.* True  
 saving Faith in Christ, not only *enter-  
 tains* Christ, but also *retains* him in the  
 best room of the soul, the heart. —  
*That Christ may dwell in your hearts by*  
*Faith,* *Eph. 3. 17.* The Believer's  
 heart, is Christ's home: And Faith  
 gives Christ the acceptable entertain-  
 ment: 1. As it cleanseth the heart of  
 every thing that might be offensive to  
 him, *Act. 15. 9.* 2. As it ascribes all  
 salvation and sufficiency for it, only  
 unto Christ, counting all self-excel-  
 lencies loss and dung, *Phil. 3. 7, 8,*  
*9, 10.* So then, if Christ be dwelling  
 in thine heart, Faith is there also.

3. *A*

*αἰμα-  
 11. 13.*  
 Saluting, kis-  
 sing, or em-  
 bracing the  
 Promises.

*Metaphora, ut  
 videtur, d na-  
 vigantibus, qui  
 portum eminus  
 conspicati, la-  
 tis acclamatio-  
 nibus salutant,  
 & contingere  
 gaudent.*

*D. Pareus in  
 Comment. ad  
 Heb. 11. 13.*

3. *A Christ esteeming Faith.* Faith most highly esteems Christ, accounts him most precious. — *Unto them which believe he is precious,* 1 Pet. 2. 7. So precious; That, he sells all that he hath for him, Mat. 13. 44, 45, 46. That, he denies all that he hath, yea all that he is, for him, Phil. 3. 7, 8, 9, 10. Luk. 9. 23. and 19. 43. That he dis- esteems, and as it were, hates all dearest Relations, in comparison of Christ, Mat. 10. 37. Luk. 14. 26, &c. Yea, so precious; That, it sets more store by Christ, at his lowest, then by all worldly treasures, at their highest, Heb. 11. 26, 27. If Christ be truly precious to thy soul, Faith is planted in thine heart.

4. *An heart purifying Grace.* According to that; — *Purifying their hearts by Faith,* Act. 15. 9. 1 Joh. 3. 3. Faith makes the inside clean; hypocrisie only the outside, Mat. 23. 25, 26. Faith purifies the heart; 1. *Formaliter*, formally, as it is an holy, inherent principle of Grace and Purity, resisting sin and temptation, Gal. 5. 17. 1 Joh. 3. 3. Eph. 6. 16. To this effect it's stiled, *πιστις ἀγιολάτρη*, most holy faith, Jude, verse 20. (p) 2. *Instrumenta-*

(p) Quo titulo nulla alia virtus Christiana insignitur in sacris literis, quia est fundamentum & causa procreans omnis sanctitatis. Phil. Pareus in Com. ad Jud. 20. liter :



liter : Instrumentally it purifieth the heart, by applying thereunto Christ's imputed purity, *Phil. 3. 9.* Christ's blood, which purgeth the conscience from the guilt and power of dead works, to serve the living God, *Heb. 9. 14.* with *Rom. 3. 25.* By applying Christ's imputed purity and righteousness:

5. *A soul-purifying, and heart-comforting Grace.* It affords peace with God : which produceth two excellent effects:

1. Joy, in hope of the glory of God.
2. Glorifying even in tribulation, *Rom. 5.*

1, 2, 3. — joy and peace in believing, *Rom. 15. 13.* Now, the peace of God passeth all understanding, and keeps, as in a Garrison, (q) the heart and mind in Christ Jesus, viz. safe and secure, *Phil. 4. 7.*

(q) *q̄ueuēt*  
It signifies  
keeping, as a  
Castle, Town  
or City, is in

time of war kept by a Garrison, and Walls, &c. from the enemy. *Metaph. à castris, vallo, & fossis undique munitis, ut nullā hostium vi vel astutia expugnari possint.* D. Pareus in *Phil. 4. 7.*

6. *Most dutiful and obediential towards God,* and this against all interposing difficulties : against Reason, against Natural Affection, &c. As in Noah, *Heb. 11. 7.* In Abraham, when he obey'd God, to forsake his kindred, and follow God, he knew not whither, *Heb. 11. 8.* And when he in a sort offered

ferred up Isaac for a Burnt-offering, Heb. 11. 17.

7. *Most abundant and fruitful in all good works*, Jam. 2. 14. to the end. And this God expects, Tit. 2. 8. Faith is a most working Grace: it is the root of all good works of piety, righteousness and sobriety, 1 Tim. 1. 5. Hence that phrase; — *The work of Faith*, 1 Thes. 1. 3. A *workless* Faith, is (as James intimates to us) a *worthless* Faith, Jam. 2. 17, 26.

8. *A Grace that acts and works by love*, Gal. 5. 6. How by love?

*More generally*: Not by love, as fire works by heat, the formal property of fire; as if love were the *form* of Faith, as Papists say, contrary to that in 1 Tim. 1. 5. But by love, as an external instrument, (external or outward, as to the proper nature of Faith) joyned or annexed unto Faith, for the exerting of its acts, as the soul works by the brain, eye, ear, hand, &c.

*More particularly*: Faith works by love: 1. *As it tends to principle and store the heart with the love of Christ*, 1 Pet. 1. 7, 8. Faith is as the Captain-Grace, that leads on all the rest, 2 Pet. 1. 5, 6, 7. 2. *As it actuates and incites love with a more ardent flame towards God, Christ, and all goodness.*

ness. Faith spreads open before the soul Gods love and Christs loveliness, how transcendent, how infinite. So that the soul cannot choose but love them again, *Ioh. 3. 16, 17. Rom. 5. 5, 6, 7, &c. Ioh. 15. 13. 1 Ioh. 3. 16, 19.*

3. *As it exerciseth (r) it self in all duties and acts of obedience to God, Christ, &c. not in a way of servile, slavish fear, but in a sweet way of love; because a man loves God and Christ, loves the wayes of vertue, loves his Commandements, and counts them not grievous, 1 Ioh. 5. 3. Faith makes all obedience and duty come off lovingly, sweetly, chearfully, 1 Tim. 1. 5.*

(r) *Oderunt peccare mali, formidine pœnæ, Oderunt peccare boni, virtutis amore.*  
Horat.

9. *A growing Grace.* It encreaseth more and more. — *Your Faith groweth exceedingly, 2 Thes. 1. 3. See also Rev. 2 19. Counterfeit Faith, dead Faith, is like a painted Tree, or painted Flower upon a Wall, seem it never so fair, it grows not at all.*

10. *Vigorous in resisting, and victorious in conquering, all sorts of Temptations, viz. Of the World, frowning or smiling, 1 Ioh. 5. 4. Ioh. 16. 33. Of the Flesh, Act. 15. 9. 1 Ioh. 3. 3. Of the Devil, 1 Pet. 5. 9. Eph. 6. 16.*

11. *Fervent, and continuing instant in prayer, even against discouragements;*

K though

## The Natural Man

though prayer seem to be neglected, repulsed, denied. As in the *Ganaanistish* woman, *Mat.* 15. 22. to 29. In *Elijah*, who prayed seven times, *1 King.* 18. 41. to 46. *Iam.* 5. 17, 18.

12. *Valiant in confessing Christ*, in professing and owning of his Gospel, Truth and Cause, in dayes of greatest danger and persecution, *2 Tim.* 1. 12. *Saul* converted to the Faith, *straightway* preached Christ in the Synagogues, that he was the Son of God, though to the hazard of his life, *Act.* 9. 20, 23. The Angel of Pergamos, held fast Christ's Name, deni'd not his Faith, even there, where Satan's seat was, and even then, when Antipas was his faithful Martyr, *Rev.* 2. 12, 13. *Rev.* 13. 10. The Faith and patience of the Saints, is most active and illustrious in midst of Antichristian cruelties and persecutions.

13. Finally, *True Faith is constant and persevering*. False Faith believes but for a time, in time of persecution falls away, *Luk.* 8. 13. True Faith holds on unto the end. Draws not back unto perdition, but believes unto the saving of the soul, *Heb.* 10. 39. The true Believer holds on believing, till he attain the scope and end of his Faith, the salvation of his soul, *1 Pet.* 1. 8, 9.

## XVII. Direction.

**R**epentance from dead works, not to be repented of, *Heb. 6. 1. 2 Cor. 7. 10.* is an inseparable companion of true Faith, (s) (The Scripture usually coupling them together, *Mar. 1. 14, 15. Act. 20. 21. and 2. 37, 38. and 26. 18. Heb. 6. 1.*) and therefore every one that would approve himself to believe in Christ sincerely, must repent of all his sins unfeignedly, as he expects to have his sins remitted freely, and his soul saved eternally. *Luk. 24. 47. Act. 2. 38. and 5. 31. and 3. 19. — Act. 11. 18. Ezek. 18. 30, 31, 32. Luk. 13. 3, 5.*

To Repent, is set forth by two Greek words, very significant in the New Testament. 1. *Μετανοεῖν, Metanoein*, which properly signifies, *To have an after-wit, wisdom or consideration; a return to ones wits and wisdom again.* As did the Prodigal, *Luk. 15. 17.* This word is used often, *Mat. 3. 8, 11. and 9. 13. —* To sin, is our folly; to repent of sin, is our after-wisdom. 2. *Μεταμέλειται, Metamelesthai*, *To have an after-care, to be heedful after-*

(s) As I have elsewhere showed in my *Treatise of Repentances* Quest. 2.

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wards. It's through want of care and heed that men transgress: 'Tis *Repentance* that makes the offender more careful to withstand and prevent sin for the future, 2 Cor. 7. 8, 11. This word is used in Mat. 21. 29, 32.

*Repentance* is two-fold,

1. *Initial, fundamental and universal*: when a sinner at his first conversion repents of all his sins, original and actual, at once, turning from them unto God, Mat. 3. 2, 8. Mar. 1. 14, 15. Act. 11. 18. and 20, 21. and 26. 18, 20. Heb. 6. 1, 2.

2. *Secondary and particular*: when a penitent after his conversion lapseth into any sin or sins, and renews *Repentance* for them particularly. As *David*, Psal. 51. tit. &c. *Peter*, Mat. 26. 75. Here, the former is chiefly intended, but the latter not excluded.

*Godly sorrow works Repentance not to be repented of*, 2 Cor. 7. 10. But properly, *godly sorrow* is not *Repentance*, but an excellent Preparative, Inlet and Harbinger to *Repentance*. The proper Nature of *Repentance* stands in,  
1. *Aversion* from Sin and Satan.  
2. *Conversion* unto God and all goodness, Act. 26. 18.

Now there are very many cogent  
Mo-



Motives, that may incline a sinner to this *initial, fundamental and universal Repentance*. For,

1. God himself greatly desires the sinners initial, fundamental and universal Repentance. *Ezek.* 18. 23. and 33. 11. and 18. 31, 32. See how, 1. He commands it, *Act.* 17. 30. *Mar.* 1.

14, 15. 2. He invites (t) to it, *Isa.* (t) *Non præci-*  
1. 16, &c. and 55. 7. *Mat.* 3. 2. *fit tantum, sed*  
*Ezek.* 18. 23, 31, 32. *Jer.* 3. 1. 3. He *etiam hortatur.*  
promiseth great things to the penitent. *Invitat præmio*  
*Isa.* 55. 7. *Zech.* 1. 3. *Act.* 2. 38. *Hos.* *salutem. Ter-*  
tul. *de Penit.*

14. 1, 2, 3, 4. *Ezek.* 18. 21, 22. *Act.* 26. 18. *c. 4. p. 114. Fra-*  
4. He professeth, yea sweareth, he *neck. 1597.*  
hath no pleasure in the death of the sinner,

but that he should repent and live, *Ezek.* 18. 23. and 33. 11. 5. He receives penitents readily, compassionately, gladfomly, *Luk.* 15. 3. to the end.

2. Jesus Christ exceedingly endeavours the Sinners universal Repentance and Conversion. *Mat.* 4. 17. *Mar.* 1. 14, 15. *Luk.* 24. 47. *Act.* 26. 17, 18. For, 1. He sent *John Baptist* his Harbinger preaching Repentance, *Mat.* 3. 1, 2, 3, 8. *Luk.* 3. 3. to 15. 2. His first Sermon was of Repentance, *Mat.* 4. 17. *Mar.* 1. 14, 15. 3. He directs his Apostles first to preach Repentance to the Gentiles, *Luk.* 24. 47.

4. He shows the Necessity of Repenting and Converting, *Luk* 13. 3, 5. *Mat* 18. 3. 5. He upbraids and laments the impenitent, *Mat* 11. 20. to 25. and 23. 37, 38, 39. 6. He accepteth penitents most compassionately, *Luk* 7. 37. to the end. and 19. 8, 9, 10. and 23. 42, 43. *Act* 9. 6, &c.

3. The Holy Ghost most frequently incites unto Repentance in Holy Scriptures. *Isa* 1. 16, 17, &c. and 55. 6, 7. *Ezek* 18. 23, 31, 32. and 33. 11. *Hos* 6. 1, &c. and 14. 1, &c. *Joel* 2. 12, &c. *Act* 2. 37, &c. and 3. 19. and 17. 30. *Heb* 3. 7, &c. *Rev* 2. 4, 5.

4. The time [of the Messias coming in the flesh foretold] is fulfilled; and the Kingdom of God, [the Messiah's New Testament-Kingdom] is at hand, yea, as to us, is already come: therefore all should repent and believe, *Mark* 1. 15. Why? That thus they may be fitted and qualified for reception of Christ, and of his Kingdom, to their Salvation.

5. There's mention made in Holy Scripture of an whole cloud of Sinners initially repenting of their sins, and turning from them unto God, encouraging thee to imitate them in this narrow way of Life and Salvation. *Act*, *Manasses*, 2 *Chron* 33. 12. to 18.

*John*

*John Baptist's Hearers, Mat. 3. 2, 3, 6, 7, 8. with Mat. 21. 32. The sinful Woman, Luke 7. 37, &c. Zachens the Publican, Luke 19. 7, 8, 9, 10. The Prodigal Son, Luke 15. 15. to the end. Saul the Persecutor, Act. 9. 3. to 23. Lydia, Act. 16. 14, 15. The Jaylor and his House, Act. 16. 25. to 35. Many Gentiles, Act. 11. 18, and 15. 19. Many at Ephesus, Act. 19. 17. to 21. The Thessalonians, 1 Thes. 1. 5. to 11. The Thief on the Cross, Luke 23. 40. to 44. They that crucified, and consented to the death of the Lord Jesus Christ, even 3000 of them, Act. 2. 36, 37, &c. All these are propounded as examples to allure thee, and cords to draw thee unto initial Repentance.*

6. Impenitency is most dangerous.

1. Is rebellion against Gods Command, *Act. 17. 30. Isa. 1. 16, 20.*
2. The fruit of a blinded mind and hardned heart, &c. *Joh. 12. 40. Rom. 2. 5.*
3. Seals up the Natural man in his state of sin and misery, *Exod. 34. 7.*
- God will not clear the impenitent guilty; and how woful is that state of sin and misery! *Act. 26. 18.*
4. Shuts him eternally out of Gods Kingdom, *Mat. 18. 3.*
5. Treasures up wrath against the day of wrath, *Rom. 2. 5.*

K 4

6. Ren-

6. Renders their condition who live under the Gospel, worse then that of Heathens at the judgement-day, *Mat.* 11. 20. to 25. 7. Exposeth impenitents to all judgements in this present world, *Lev.* 26. 23. *Amos* 4. 6. to 13. And to everlasting damnation in the world to come, *Luke* 13. 3, 5. *Ezek.* 18. 20, 26, 30, 31.

7. True Repentance is most desirable and beneficial to the penitent Soul. For, 1. It is *never to be repented of*, *2 Cor* 7. 10. 2. It thorowly removes the Natural mans sinfulness, though never so great, *Isa.* 1. 16, 17, 18. and 55. 7. *Luke* 24. 47. *Act.* 5. 31. and 3. 19. And wretchedness, though never so deep, *Act.* 26. 18. *Luk.* 15. 32. *Ezek.* 18. 27, 28. 3. It returns the Sinner unto God, the only supream Good, *Act.* 26. 18. *Zech.* 1. 3. 4. It occasioneth much joy: To the Saints on Earth, *Act.* 15. 3. To the Angels in Heaven, *Luke* 15. 7, 10. And as it were to God himself, *Luk.* 15. 20. to 25. 5. It intituleth the Penitent to sundry precious Promises. As, *Isa* 1. 16, 17, 18. and 55. 7. *Ezek* 18. 21, 22. *Zech.* 1. 3. *Act.* 26. 18. 6. It is the ready way to Life and Salvation, *Act.* 11. 18. *2 Cor.* 7. 10. 7. It puts into possession of the *Inheritance of the Saints*,  
of

of the Kingdom of Heaven, even Paradise it self. *Act. 26. 18. Mat. 18. 3. Luke 23. 41, 42, 43.*

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XVIII. Direction.

**S**earch out and try the truth of the Repentance, as well as of the Faith, lest in this necessary Grace and fundamental Duty, thou mistakest a Shadow for a substance, an appearance for a reality, and so overthrow the whole Fabrick of the Christianity.

Mock-Repentance, counterfeit Repentance, is of no account at all with God, nor of any avail for spiritual blessings or eternal Salvation. *Hos. 7. 16. Ahab* got no spiritual good, *1 King. 21. 27. Nor Judas, Mat. 27. 3, 4, 5.* by their counterfeit repenting.

Sincere Repentance may be discovered by the 1. *Antecedents.* 2. *Constituents.* 3. *Concomitants.* And 4. *Consequents* thereof.

I. The *Antecedents*, going before true Repentance, are; *Conviction, Illumination, Godly Sorrow, Hatred of Sin.*

I. Con-

## The Natural Man

1. *Conviction* of sin, if true and sincere, when it

1. Leads a man from sin to sin, from actual to original. *Psal.* 51. 1. to 6.

2. Smites the Conscience sharply for sin. *Psal.* 51. 3, 8. *Act.* 2. 37.

3. Provokes the Soul to seek for remedy. *Act.* 2. 36, 37. *contra Mat.* 27. 3, 4, 5.

2. *Illumination* touching Christ, the remedy against sin. *Act.* 26. 18. If true,

1. Gives a more clear and perfect insight into the mystery of Christ and Christianity, then any Natural man hath. *1 Cor.* 2. 6. to 15.

2. Melts the Heart into love to Christ, and tears, or at least, mourning for sin. *Luke* 7. 37. to the end.

3. Conducts the Soul, like the Star, to Christ, *Joh.* 6. 45.

4. Inclines the Soul to deny, do, and suffer any thing for Christ. *Phil.* 3. 7, 8, &c. *Act.* 9. 4, 5, 6, *Heb.* 10. 32, 33, 34.

3. *Godly Sorrow*, and *Contrition*, working Repentance, *2 Cor.* 7. 10. If true and sincere,

1. Wounds the Heart most for sin, as it is against God. *Psal.* 51. 4.  
As



## Directed to Christ.

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As against Christ. *Zech. 12. 10, 11.*

2. Drives the Sinner to seek spiritual relief. *Act. 2. 36, 37, &c. Luke 7. 37, &c.*

3. Deeply humbleth and abaseth the Soul. *Ezek. 36. 31. Luke 15. 17, &c.*

4. Secretly refresheth the Heart that it can mourn for sin. *Isa. 61. 3. Dolet de morbo, gaudet de medicina: Laments at the malady, rejoiceth at the remedy.*

5. Is very great. *Zech. 12. 10, 11. Psal. 38. 3. to 11.*

6. Is permanent and lasting. *Psal. 51. 3.*

7. At last works Repentance not to be repented of. *2 Cor. 7. 10.*

4. *Hatred of Sin*, if sincere,

1. Ariseth from true Love to God, that cannot endure sin. *Psal. 97. 10.*

2. Comes from due esteem of Gods Word, that detects sin. *Psal. 119. 113. 128.*

3. Flows from true Love to Holiness and Righteousness. *Psal. 45. 7.*

4. Is chiefly for the sinfulness of it. *Gal. 5. 17.*

5. Is Universal against every sinful way. *Psal. 119. 104.*

## II. The

II. The *Constituents* of the proper Nature of Repentance, *Aversion* from evil, and *Conversion* to God, *Act.* 26.18. *Col.* 1. 13. 1 *Pet.* 2. 9. discover the truth of Repentance, *viz.*

1. *Aversion* from evil, if upright,

1. Is from sin cordially and really hated. *Psal.* 119.104.

2. Is from sin for its sinfulness against God. *Gen.* 39.9.

3. Is consequently from all known sin. *Ezek.* 18.21,30,31.

4. Is also from his own more peculiar iniquity, to which by Natural Constitution, Calling, Temptation, &c. he was more specially inclined. *Psal.* 18.22.

5. Is from the power of sin. *Col.* 1.13. 1 *Pet.* 2. 9. *Eph.* 2. 1, 5. With crucifying and mortifying of sin. *Col.* 3.5. *Gal.* 5.24.

6. Is constant and continuing. 3 *Pet.* 2.20,21,22.

7. Is joyned with eschewing fellowship with others in their sins. *Eph.* 5.11. *Psal.* 1.1,2.

2. *Conversion* to God, if sincere,

1. Is upon serious consideration, *Luke* 15. 17. to the end. *Ezek.* 18. 27,28.

2. Is immediately unto Christ, the way to God, *Act.* 11. 21. with *Joh.* 14.6.

3. Is

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3. Is unto God as a reconciled Father in Christ. *Luke 15. 18, 19, 20, 2 Cor. 5. 18, 19, 20, 21.*

4. Is by the regenerating Spirits operation. *John 3. 3, 5. Eph. 2. 18.*

5. Is to God cordially and entirely. *Psal 2. 13. 1 Kings 8. 47, 48.*

6. Turneth to God, so as to resign himself to Gods Power and Government. *Act. 26. 18. Col. 1. 13.*

7. Turneth to God, with fixed resolution never to turn away from him. *Dent. 10. 20. with Psal. 86. 11. and 73. 25, 26.*

III. *Concomitants*, accompanying true Repentance, may give some light to the truth of Repentance.

*Noscitur ex comite, qui nondignoscitur ex se:*

A man is oft-times better known by his company, rather then by himself. These are *Concomitants* or *Companions* of true Repentance, viz.

1. An hearty, impartial, self-abasing and self-condemning confession of sin to God. *Psal. 51. 17. and verse 1, 3, 5, 14. Ezra 9. 6. Dan. 9. 5, 6, 7, 8. Luke 15. 18, 19.*

2. Faith in Christ: *Mark 1. 15. Act. 26. 18. Heb. 6. 1.* of which formerly.

3. Penitential Desires, and these  
vehe-

vehement, viz. Against sin, that it may be pardoned, subdued, extirpated, &c. And for abundance of Grace to these ends. 2 Cor. 7. 10, 11.

4. Prayer. *Act.* 9. 11. Even the Spirit of Prayer. *Zech.* 12. 10. *Psal.* 51. 1. &c.

IV. *Consequents* of true Repentance, &c

1. More generally, All good fruits and good works, meet for Repentance. *Mat.* 3. 8, 9, 10. and 7. 19. *Luke* 3. 8, 9. with *Gal.* 5. 22, 23.

2. More particularly, These, and such like :

1. Vigilant care against sin for time to come. 2 Cor. 7. 11.

2. Enlarged thankfulness for Gods mercies in Christ, to the penitent and pardoned sinner. 1 Tim. 1. 13. to 18. *Luke* 7. 37, 38.

3. Vehement and sincere Love ; To Christ, for his Grace, *Luke* 7. 47. *Phil.* 3. 7, 8, 9, 10. To his Ministers, for their Embassy. 1 Thes. 5. 12, 13. *Gal.* 4. 14, 15. To his members, for his image. 1 Joh. 3. 14. and 5. 1.

4. Singular joy in Christ, and in all his wayes. *Act.* 2. 46. and 8. 39.

5. Cheerful new obedience to God

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God in Christ. *Acts* 2. 42, &c. *Isa.* 1. 16, 17, 18, 19, 20.

6. Compassionateness to other sinners, with desires and endeavours to gain them to Christ by Faith and Repentance. *Psal.* 51. 12, 13. *1 Cor.* 9. 19. to 23. *Luke* 22. 32. *Acts* 26. 29.

7. Holy zeal to the peace and prosperity of Christs Church, into which the penitent is now implanted. *Acts* 2. 41. to the end. *1 Cor.* 9. 19, &c. *Psal.* 51. 18, 19.

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## XIX. Direction.

**T**urn now unto God in Christ ( O Natural man ) by repenting : Come now unto Jesus Christ, and apply him by believing : Delay not, tarry not, but make all speed, all present speed, in thy life, in thy health, in thy youth, this day rather then to morrow, as ever thou desirest to make sure of life and eternal salvation by Christ Jesus. *Eccl. 12. 1. Heb. 3. 7, 8, 13, 15. 2 Cor. 6. 2.*

To incline thee forcibly hereunto, consider seriously,

1. God calls for the early sacrifices and services to be performed to him. As, The first-fruits of the Ground, The first-fruits of Dough, the first-fruits of all Fruit-trees, *Neh. 10. 35, 36, 37.* The Firstlings of Beasts, *Exod. 13. 1, 2.* The First-born of man, *Exod. 13. 1, 2.* The first-fruits of thy dayes : Remember now thy Creator in the dayes of thy youth, *Eccl. 12. 1.* The first-fruits of thy study, care, diligence, affections, &c. First seek the Kingdom of God and his righteousness, *Mat. 6. 33.* And wilt thou put off God with the



the *last*? with the dross and dregs of all?

2. Gods Elect have come in to Christ, repented and converted speedily immediately upon Gods call; and dost thou still stand off, after so many calls and invitations? The Apostles immediately upon Christs call came to him and followed him, *Mat.* 4. 18. to 23. The sinful Woman presently relented upon Christs preaching that sweet Sermon, *Mat.* 11. 28, 29, 30. (her History is thought (n) next in order to succeed those words) *Luke* 7. 37, &c. *Zacheus* the Publican was presently converted upon Christs coming to him, *Luke* 19. 6. to 11. The Thief upon the Cross, (who possibly never saw or heard Christ before) was immediately converted, and assured that that day he should be *with Christ in Paradise*, *Luke* 23. 41, 42, 43. *Cornelius* and his Company were gained to Christ, as *Peter* was uttering his Sermon, *Acts* 10. 44, &c. The *Ethiopian Eunuch*, upon *Philip's* preaching, instantly believed and was baptized, *Acts* 8. 35, &c. At one Sermon of *Peters* 3000 were brought home to Christ, and added to the Church, *Acts* 2. 36, 37, &c. The Hearers of the Apostles were speedily converted,

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(n) See Chemnit. *Harm. Evangel. cap. 57* in ratione ordinis.

about 5000, *Acts* 4. 4. *Saul* upon Christ's call instantly believed and repented, so that (x) of a *Wolf* he became

(x) *Missus est ad Gentes, ex a Lamb, of a Persecutor a Preacher of Latrone Pastor, ex Lupo Christ and of his Gospel, Acts* 9. 3, 4, &c. 19, 20, &c. At *Paul's* preaching *Lydia's* heart was presently opened to entertain Christ, *Acts* 16. 14. The *Jaylor* presently believed upon the preaching of *Paul* and *Silas*, *Acts* 16. 30, &c. The *Ephesians*, after they heard the Word of Truth, speedily converted to God, *Eph.* 1. 13, 14, 15. with *Acts* 19. 17, 18, 19, 20. The *Thessalonians*, upon *Paul's* entering in unto them with the Gospel, turned from Idols to serve the living God, 1 *Thes.* 1. 4, 5, 9. and 2. 1. And what shall I say more? The *Colossians* believed and were converted speedily. (y) the Gospel bringing forth fruit in them, from the very day they heard it, *Col.* 1. 4, 5, 6. Now this Catalogue of early Repenters shall rise up in judgment against thee, and condemn thee for thy delay.

(y) *Non est procrastinandum auditoribus Evangelii, sed ex quo die predicatur, eos oportet credere, & fructus proferre.* *Heb.* 3. 8

*Jo. Daven. Exposit. ad Coloss. 1. 6.*

3. The present time is of all other the very fittest time in the world for thee, and for every one, to turn from sin by repenting, and close with Christ

Christ by believing. For, 1. God saith, *To day if ye will hear his voice, harden not your hearts*, Heb. 3. 7, 8. 13. 15. and 4. 7. And dost thou, with the Devil, (2) say, *To morrow?* 2. Now is (2) — *Sane diaboli vox est quæ dicit, Da peccato quod præsens est,* the acceptable time, now is the day of salvation, 2 Cor. 6. 1, 2. Hereafter may be the un-acceptable time, the day of damnation. 3. Now, God may be found, is near: hereafter God may be afar off, and may not be found, Isa. 55. 6, 7. 4. The present time is the time of mercy: God holds out to the sinner his *white Flag*, his *golden Scepter* of many precious Promises. The future time may be the time of judgment, and he may hold forth the *red and black Flags* of blood and death, Prov. 1. 24. to 32. Isa. 65. 12. and 66. 4. Jer. 7. 13. 5. The present time is only thine. Time past is irrevocably gone. Time to come may never come to thee. The rich fool, that promised himself *many years*, had not *many hours* to live; *that night his soul was taken from him*, Luke 12. 20. And then, if that prove thy condition, what will become of thy impenitent; hardened, unbelieving, and Christless soul?

4. Delays in this case are very dangerous. For, 1. While Repen-

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tance

tance is delayed, iniquity is daily increased, and sin multiplied. Such go on still in their trespasses, Psal. 168. 21.

2. While Repentance is delayed, the heart will be daily more and more hardened through the deceitfulness of sin, Heb.

3. 13. 3. The more the heart is hardened, the more impossible it will be for the sinner to repent, Rom. 2. 5.

4. Late and long-delayed Repentance is seldom true, always difficult.

(a) *Qui non est hodie, cras minus aptus erit.* Unfit to day, more unfit to morrow. (a) Long festering and rankling Sores are hardly cured, if curable at all. True

Repentance indeed is never too late, but late Repentance is seldom true. Late Repen-

ters do not so much forsake sin, as sin forsakes them. 5. While Repentance is delay'd, the sinner treasureth up unto himself the greater pile of wrath against the day of wrath, and revelation of the righteous judgement of God, Rom.

2. 5.

5. Thy life is short; but Believing and Repenting are a great and long work. He that hath much work to do, a long journey to go, had need to neglect no time, but to be up early and doing.

(b) *Vita vapor, ventus, flatus, flos, fabula, fumum, &c.* For, What is thy life? (b) A vanishing vapour, Jam. 4. 14. A wind that passeth, Job 7. 7. A blast, or puff of

of breath, *Isa.* 2. 22. A flower, flourishing and fading, *Psal.* 103. 15, 16. A tale told, *Psal.* 90. 9. Grass, now growing, now withering, *Psal.* 103. 15. A flood, still flowing away, never returning, *Psal.* 90. 5. As yesterday, when it is past, *Psal.* 90. 4. An hand-breadth, *Psal.* 39. 5. A watch in the night, but three hours long, *Psal.* 90. 4. A shadow, *Job* 14. 2. A sleep, *Psal.* 90. 5. An image, or show, *Psal.* 39. 6. Nothing, and altogether vanity, *Psal.* 39. 5.

Now, Believing and Repenting are great and long works. None can believe or repent, but such as are regenerate by the Spirit of God, *John* 1. 12, 13. By Believing we must know Christ savingly, *Isa.* 53. 11. *Joh.* 17. 3. Must assent to Gods Record touching Christ fully, *Joh* 3. 33. 1 *Joh.* 5. 11, 12. Must embrace the Promises, and accept Christ in the Promises, *Heb.* 11. 13. *John* 1. 12. Must purifie the heart, *Acts* 15. 9. Must conquer the world, 1 *John* 5. 4. Must quench the fiery darts of the Devil, *Eph.* 6. 16. And must live by it upon Christ continually, *Rom.* 1. 17. *Gal.* 2. 20. Are these easie things? Repentance turns from darkness to light, from the Power of Satan to God,

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*Acts* 26. 18. Tends continually to mortifie and crucifie sin, *Rom.* 8. 13. *Col.* 3. 5. And to perfect holiness in Gods fear, *2 Cor.* 7. 1. *Tit.* 2. 12, 13.

6. Death is most certain, that it will come, *Heb.* 9. 27. *2 Sam.* 14. 14. *Psal.* 49. 6, 7, 8, 9. and 89. 98. Most uncertain when, where, or how it will come; whether in youth, man-hood, or old age; in the evening, midnight, Cock-crowing, or day-break watch, *Mark* 13. 35. Therefore seeing thou knowest not the year, day, nor hour of thy death, thou hast need to be prepared for it every day, every hour. So true is that Verse;

(nulli;

(c) Joh. Gerhard. in *Huzin. Evangel.* cap. 162. p. 226. *Genevæ* 1645.

*Mors certa est, incerta dies, hora agnita  
Extremam quare quamlibet esse puta. (c)*

I may thus English it;

Frail Man, most certain is thy death,  
Uncertain is the day, (breath;  
None knows the hour of his last  
Then look for it alway.

In



In this respect *Augustine's* (d) Advice (d) *Diem ultimum suum quisque salubriter cogitet. Misericordia Dei est, quia nescit homo quando moriatur. Latet ultimus dies, ut observentur omnes dies.* Aug. Homil. 13. p 441. B. Tom. 10. Basil. 1569.

is very good ; — Let everyone wholesomely think of his last day. It is Gods mercy that man knows not when he shall die. Man's last day is concealed from him, that every day may be observed by him. What Householder is there, that being certainly informed that such a week or such a night, thieves will assault his house, but at what hour is wholly uncertain, will not prepare and watch every night, lest his house be broken thorow and robbed ? Or, what condemned Malefactor, being assured that in a short time he shall certainly die, on what day he is wholly uncertain, but will make it his serious work to prepare for his death, that he may die penitently ? And wilt not thou, O sinful mortal Soul, who knowest thy death is certain, the time when uncertain, endeavour by speedy and sincere Repentance and Faith, to prepare for dying well ?

Especially considering ; That after death, this work of Repenting and Believing hath no place, no such work is to be done in the grave, Eccl. 9. 10. There, thine heart can send forth no sighs, thine eye no tears, thy tongue no confession, &c. in reference to thy sins. There, there, is no know-

ledge, assent, or application of Faith to be exerted in reference to the Promises, or Christ. But as the Tree falls, so it lyes unalterably towards Heaven or Hell. As soon as a man dies, *there is a great gulf fixed*, so that there's no altering of his present condition, from better to worse, or from worse to better. *Luke 16. 26.*

7. Finally, O Natural man, Repent now, believe in Christ now, or never. *2 Cor. 6. 1, 2. Heb. 3. 7. to 16. Isa. 55. 7. Eccl. 9. 10.*

(1.) *Now* embrace the *acceptable time*, now close with the *day of salvation*, or never. *2 Cor. 6. 1, 2.* For, when the acceptable time is out, when the day of salvation is ended, thou canst expect no acceptation from God any more, no salvation for evermore. *Prov. 1. 24. to verse 33.*

(2.) *Now* believe in Christ, and repent according to the tenour of the Gospel, and Ordinances of Christ, continued unto thee, *Mark 1. 15. Luke 24. 47.* or never. For, if the Gospel be taken from thee, or thou from the Gospel, how canst thou repent? How canst thou believe?

(3.) *Now* entertain Christs sweetest invitations and offers of Grace, with  
all

all affectionateness and readiness of mind ; or never. *Mat.* 11. 28, 29, 30. *John* 3. 15, 16, 17. and 6. 37, 38, 39, 40, 50, 51, &c. and 7. 37, 38, 39.

For, Christ will not be alwayes inviting the obstinate, alwayes offering Grace to them that do reject it. The Guests that were bidden to the Marriage of the Kings Son, (*i. e.* of Christ with the Elect) and rejected the invitation, were invited no more. *Mat.* 22. 2, 3. and 8. with *Luke* 14. 16, to 25.

(4.) *Now* open the door of thine heart unto Christ, while he *stands at the door* patiently, and *knocks* importunately, by his Word, by his Rod, by his Spirit, &c. *Rev.* 3. 20. or never. For, if Christ be still sleighted and repulsed, so that he being weary of standing and knocking, finally depart, he will wait no more, he will knock no more, much less *come in unto thee, and sup with thee, &c.*

(5.) *Now*, while thou art in the land of the living, believe, repent, turn to God, work out thy salvation, &c. or never. For if Death surprize thee, if the Grave shut her mouth upon thee, all these works will cease for ever. *Eccl.* 9. 10.

(6.) *Now*, like a wise Virgin, furnish

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nish thy *Lamp* of Christian Profession with the *oyl* of true Grace, that, when Jesus Christ, the *Bridegroom*, shall come to the solemn marriage with his Church, thou maist go forth to meet the *Bridegroom*; or never. *Mat.* 25. 1. to 14. For if thou, like a *foolish Virgin*, hast thine *oyl* to provide when the *Bridegroom* shall come, *They that are ready shall enter in with him, and the door will be for ever shut against thee, though thou knockest and cryest, Lord open, with the greatest importunity. Mat.* 25. 10, 11, 12. Then if thou beest once shut out of Heaven, thou art shut out for ever; if once thou art cast out into Hell, thou art shut up in it for ever.

(7) Finally, *Now* give all possible diligence to *enter in at the strait Gate*, to attain eternal life by Christ, and to *make thy Calling and Election sure*; while thou art here on earth, while thou art in this present world under the heavenly deaws of the Gospel, *Mat.* 13. 44, 45, 46. *Luk.* 13. 24. *Phil.* 2. 12. 2 *Pet* 1. 5. to 12. before thine immortal Soul be implunged into the intollerable and everlasting torments of Hell-fire, *Luk.* 16. 23, 24. 28. *Mat.* 25. 46. Or never. For if once thou art cast out

out into the *Lake of Fire*, there is no mercy, no mitigation of torment, no repenting, no possibility of reconciliation with God, &c. And thence is no hopes of Redemption or Recovery. Oh if the damned in Hell, could by any tears or importunities obtain liberty, though but for a few months, weeks or dayes, to be on Earth again, how diligently would they strive to enter in at the strait gate, *Luk. 13. 24.* How zealously would they attend upon the preaching of the Gospel! How religiously would they sanctifie the sabbath! how devoutly would they pray! Once more offer Christ unto us; Once more touch our hearts and Consciences; Once more enlighten us, let us *partake of the Holy Ghost, taste the good word of God, and the Powers of the world to come. Heb. 6. 4, 5.* Once more open the gate of mercy, &c. How deeply with sighs and tears would they lament their sins day and night. How would they endeavour to believe in Christ, repent and obey, yea to do or suffer any thing, that they might come no more into *that place of torment.* But all such hopes are for ever dashed. They had their time and

and season for all these things ; which they neglected, and lost, and now shall never enjoy more , so long as Heaven is Heaven , and Hell Hell.

O that all these things could be seriously thought upon , before it be too late ! But when must it be ? *NOW* or *NEVER*.

## XX. Direction.

**U**Pon thy sincere closing with Christ, accepting and applying him to thy self as thine only Saviour and Redeemer, what fullness of all spiritual blessings in heavenly things in Christ, will be heaped upon thy Soul. *Eph. 1. 1, 3, 4. &c.*

What tongue can utter them ; What heart of man can comprehend them ? *1 Cor. 2. 9, 10.* Be thou careful to walk worthy of them continually. *Eph. 4. 1. Col. 2. 6, 7.*

1. *What* heavenly Relations are presently vouchsafed to thee. Thou art a fellow-citizen with the Saints , and of the household of God. *Eph. 2. 19.* and they all thy brethren and sisters in Christ, *1 Pet. 2. 17.* God is thy Father, and thou his Child, *2 Cor. 6. 18.*



6. 18. *Joh.* 20. 17. Christ is thine elder brother and *not ashamed to call thee one of his brethren*, *Rom.* 8. 29. *Heb.* 2. 10, 11. Christ thine head, and thou his member, *1 Cor.* 6. 15. *Eph.* 4. 15, 16. Christ thine Husband, and thou his Spouse, *2 Cor.* 11. 3. Christ thy Redeemer and Saviour, and thou his redeemed and saved, *Heb.* 9. 12. *Luke* 2. 10, 11. The Holy Ghost is thine Inhabitant, and thou his Temple and Habitation, *1 Cor.* 6. 19, and 3. 16, 17. *Ephes.* 2. 21, 22. Therefore be thou holy in all manner of Christian conversation, *1 Pet.* 1. 14. to 18.

2. *What great and precious Promises are thereupon given thee?* *2 Pet.* 1. 3, 4. Promises; 1. Of the life that now is; 2. Of the life to come; and what Promises canst thou desire more? *1 Tim.* 4. 8. Now Gods Promises are not like mans Promises, *yea and nay*, off and on, sometimes performed, sometimes violated, &c. but they are all *Yea and Amen in Christ*, *2 Cor.* 1. 20. altogether immutable, it being impossible that therein the God of truth should lye, *Tit.* 1. 2. *Heb.* 6. 18. *Having then these Promises, cleanse thy self from all filthiness of flesh and spirit,*  
per-

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*perfecting holiness in the fear of God,*  
2 Cor. 7. 1.

3. *What a cluster of soul-beautifying Graces are immediately together with Faith in Christ; instilled and infused into thy soul! Faith is the Captain and leading Grace, all the rest follow.* 2 Pet. 1. 5, 6, &c. These are *the Divine Nature, and Image of God*, whereby the Believer resembles the heavenly Father, 2 Pet. 1. 4. Eph. 4. 24. Col. 3. 11. These make the *Kings Daughter all glorious within*, so that *her clothing is of wrought gold*, Psal. 45. 13. These make the Church beautiful, even to the *ravishment of Christ*, Cant. 7. 1. to 10. and 4. 1. throughout. Labour thou to abound and grow in these Graces continually, 2 Pet. 1. 8. and 3. 18. And *as he that hath called thee is holy, so to be holy in all manner of conversation*, 1 Pet. 1. 14, 15, 16.

4. *What eminent Priviledges are upon thine accepting of Christ, heaped upon thee! 1. Thou art eternally redeemed from all thy spiritual bondage under sin, Satan, &c. under which thou wast enthralled*, Heb. 9. 12. Gal. 4. 4. 1 Thes. 1. 10. Gal. 3. 13, 14. 2. *Thou art*

art reconciled unto God, who wast formerly at enmity with him, *Rom.* 5. 10. 3. *Thou* art justified freely, through his Grace, thy sins being pardoned fully through the blood of Christ, and thou art so justified and accepted of God, that thou art become *the Righteousness of God in him*, *Rom.* 3. 24, 25. *Eph.* 1. 7. 2 *Cor.* 5. 19, 21. 4. *Thou* art adopted into Gods Family, and art become one of the Household of God, and so art made an *heir of God*, a *joynt-heir with Christ*, *Gal.* 4. 4, 5, 6. *Eph.* 2. 19. *Rom.* 8. 15, 16, 17. 5. *Thou* hast access with filial boldness, by the Spirit unto the Father, and maist confidently cry, *Abba Father*, *Eph.* 2. 18. *Rom.* 8. 15. 6. *Thou* art brought into sweet communion with God, Father, Son, and Holy Ghost, which is even the Saints ~~Heaven~~ *Heaven* on earth, 1 *Joh.* 1. 3. 2 *Cor.* 13. 14. 7. *Thou* hast a Treasury and Fountain of all true Comfort bestowed upon thee, the Holy Ghost the Comforter dwelling in thine heart, 2 *Cor.* 1. 3. 4, 5. *John* 14. 16. 8. *Thou* hast in Christ a new and most excellent Title to all the good things of this present life, 1 *Tim.* 4. 8. *Matth.* 6. 33. 1 *Cor.* 3. 20, 21. 9. *Thou*

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9. *Thou* art assured, that all things, even the worst of afflictions and persecutions, shall *work together for thy good*, for thy best, *Rom.* 8. 28.  
 10. And finally, *Thou* hast well-grounded hopes of eternal Happiness in Heaven, when this life shall be no more, in the immediate vision and fruition of God in Christ face to face, which is far best of all, *1 Pet.* 1. 3, 4. *2 Cor.* 5. 1, 2, &c. *Rom.* 5. 1, 2. *Joh.* 17. 24. *Phil.* 1. 23.

And therefore give all diligence to walk worthy of all these blessed Privileges. Enthral not thy self again in the yoke of any spiritual bondage. Provoke not God unto enmity by thy renewed sins. Blot not, blur not the evidence of thy sins pardon by lapses and falls against thy Conscience. Behave thy self towards thy God and all his Children, as one of the *Household of Faith*. Restrain not Prayer, but pray continually, with groans that cannot be uttered, by the assistance of the Spirit. Have no fellowship at all with Sin and Satan, nor any needless fellowship with any workers of iniquity, *Eph.* 5. 11. *Psal.* 1. 1. and 26. 4, 5. *Psal.* 119. 115. Walk  
 not

not disconsolately and dejectedly,  
but *in the fear of the Lord, and in  
the comforts of the Holy Ghost*, Acts  
9. 31. Be abundantly contented  
in all conditions allotted thee by  
God. Fully expect good by the  
worst of afflictions that may be-  
fall thee; and be ever carefull to  
keep thy Hopes and Evidences for  
Heaven firm and clear, that when  
thou comest to die, thou maist  
lift up thine head, and triumph  
that thy Redemption and celestial  
Coronation with Christ draweth  
nigh.

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## XXI. Direction.

**W**affle also most vigorously, (O thou that wast Natural, but art spiritualized, wast dead, but art alive again) against all the sins, spiritual enemies, and these temptations, *Heb. 12. 4. Col. 3. 5. to 12. Eph. 6. 11. to 19.* for all time to come, that they may none of them in the least measure eclipse any of these thy spiritual Privileges, or embitter any other thy sweet enjoyments.

Holy *David*, by his lapses, brought many deep wounds and scarrs upon his Conscience, *Psal. 51. 3, 8.* some of which he probably carried to his Grave. Loving and confident *Peter*, by his triple denial of his Lord and Master Christ, purchased to himself a torrent of bitter tears, *Mat. 26. 75.* The *Ephesian Angel*, by leaving his first love and first works, was so offensive thereby to Christ, that he threatned the removal of his Candlestick, *Revel. 2. 4, 5.* The Church her self by her carnal slug-



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Sluggishness and security ; lost her sweet Communion with Christ for a season , and was involved in deep spiritual distress, *Cant. 5. 2.* to 9. Be thou warned by their examples , which are written for thine admonition , lest through thy spiritual oscitancy and sluggishness , thou bring upon thy self like spiritual calamities , and so far wound thy Conscience , as to go bleeding to thy Grave.

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XXII. *Directions.*

**E**xpress, upon all good occasions, all possible tenderness of heart, and bowels of compassion, towards those that yet remain in the first Adam, in their sinful state of nature, unregenerate, especially towards thy kindred according to the flesh, using all good endeavours to convince, convert, and gain them to Christ, that they, as well as thy self, may be eternally saved. *Luke 22. 32. Rom. 10. 1. and 9. 1, 2, 3. Acts 9. 20. with 1 Cor. 9. 19. to 23.*

For,

1. Even thou thy self wast sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful, and hating others, *Tit. 3. 3.* An enemy to God by wicked works, *Col. 1. 21.* Yea, dead in sins and trespasses, &c.—and a child of wrath, as well as they, or any of them, *Eph. 2. 1, 2, 3.* But God, who is rich in mercy, hath saved thee by the washing of Regeneration, and renewing of the Holy

ly Ghost, Tit. 3. 4, 5, 6, 7. Hast thou then experimentally felt the Wormwood\* and the Gall of thy Natural state of sin and misery? And dost thou not commiserate such poor souls, as are still in the gall of bitterness, and bond of iniquity? Acts 8. 23. Hast thou had the sweet experience of the riches of Gods free-Grace and Love, in restoring thee from death to life, from thy Natural state of sin and misery, into a supernatural state of sanctity and felicity? And do not thy bowels yearn within thee after other lost souls, especially those of thy kindred, that they also may be turned from darkness to light, and from the power of Satan unto God? Acts 26. 18.

2. Are not their souls, as well as thine own, very precious? O, Consider, 1. Their immortal Constitution, which no Creature can kill or destroy, *Matth. 10. 28.* 2. The invaluable price paid for their *Restitution*, even the most precious blood and death of Jesus Christ, the only Son of God, *1 Tim. 2. 5, 6. 1 Pet. 1. 18, 19.* 3. The incomparable and transcendent value which the wisdom of

God himself puts upon the soul ; as being of far more worth then the whole world , *Matth.* 16. 26. And then think with thy self ; Shall not I endeavour to hinder the eternal loss , and to promote the eternal salvation , of such precious souls ?

3. What advantage will redound in sundry respects , if God bless thine endeavours , to the convincing and converting of their souls to Christ ! For , Hereby 1. Thou shalt save a soul from death , *Jam.* 5. 19, 20. And what a great , what a glorious work is it , to have an hand in saving a soul from death ! 2. Thou shalt hide a multitude of sins , *Jam.* 5. 19, 20. Even an heap , a sink , a dunghil of hundreds and thousands of sins , thou shalt hide from the revenging eye of God , by Christs righteousness , *2 Cor.* 5. 20 , 21. 3. Thou shalt occasion great joy in Heaven , among the blessed Angels of God , who exceedingly rejoyce at the Conversion of sinners , *Luke* 15. 7 , 10 , 22 , 23. 4. Finally , Thou shalt hereby not a little further thine own eternal felicity , *Deut.* 12. 3.

Thou therefore commiserate thy  
Brethren

Brethren in their sinful and wretched state of Nature, as thy God hath in thy like condition had compassion on thee. Canst thou lend an hand to pluck a Beast out of the mire, or a Sheep out of a pit; and wilt thou not lend an hand to help poor lost souls out of the mire of sin, snares of Satan, and pit of eternal destruction? O, warn them, convince them, counsel them, exhort them, rebuke them, lament them, pray for them, weep over them, do any good for them, that thou maist by any means gain and save their souls.

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## XXIII. Direction.

**Y**ield, with all enlarged thankfulness, all possible Praise, Love, and Obedience, unto God, and unto the Lamb; who hath loved thee of the riches of his free-Grace befoze the world began, who in fulness of time hath ransomed thee by the invaluable price of his death, and in due time hath washed thee from thy sins in his own blood, and in the Labor of Regeneration, by the renewing of the Holy Ghost. *Eph. 1. 3, 4, 5, 6. 1 John 4. 19.—Gal. 4. 4, 5. 1 Tim. 1. 15. and 2. 5, 6. 1 Pet. 1. 18, 19, 20.—Rev. 1. 5. Tit. 3. 4, 5, 6, 7.* For,

1. Thou oughtest to be thankful for all Gods blessings of all sorts, the least of them being beyond, yea contrary to, thy deserts, *Eph. 5. 20. Col. 3. 17. 1 Thes. 5. 18.* with *Gen. 32. 10.* but especially for those choicest *spiritual blessings in heavenly things in Christ*, *Eph. 1. 3. Psal. 103 1, 2, 3.*

2. The reality and sincerity of thy thankfulness, will inwardly best approve it self, in thy cordial affection and unfeigned love towards thy gracious



ous God and Jesus Christ, for all his love, and all the fruits of his love in Christ. Kindness begets thankfulness, and love breeds love, as fire begets fire, 1 *Joh.* 4. 19. Thus, when the Psalmist would signifie his great thankfulness to God for his great mercies, he professeth his dearest love to God; אהבתי, *I will love thee dearly*, [ *Heb. I will love thee with inmost bowels* ] O LORD my strength, &c. *Psal.* 18. 1, 2, &c. So *Psal.* 116. 1. אהבתי, *I have loved, because the LORD hath heard my voice, &c.*

3. The integrity of true love and thankfulness, doth outwardly best discover it self in a chearful and sincere obedience to God and Christ, *Joh.* 14. 15, 21. 1 *Joh.* 5. 3. Such obedience is a real retribution of thankfulness, *Psal.* 116. 12. to the end. Then we praise God aright, when we extol him, not only with our hearts and lips, but with our lives,

## XXIV. Direction.

**Z** Caloufly endeavour to promote the  
 Glozy of God, and of Jesus Chyzt,  
 in all things, thzoughout the whole  
 course of thy life; and to be where  
 Chyzt is, to behold his Glozy, that so  
 thine inchoate happyness may be com-  
 pletly consummate, in the immediate  
 vision, and full fruition of God in  
 Chyzt unto all eternity. 1 Cor. 10. 31.  
 and 6. 20. 1 Pet. 4. 11. 2 Thes. 1. 12.  
 — Joh. 17. 24. Mat. 5. 8. 1 Thes.  
 4. 17. Rev. 22. 3, 4, 5. For,

1. Gods Glory, and the Souls fe-  
 licity in the full enjoyment of God  
 in Christ unto all eternity, are the  
 two principal Ends of all, which  
 thou, and every man, should chiefly  
 intend and aim at in his whole life,  
 1 Cor. 10. 31. Rom. 11. 36. Psal. 73.  
 24. to the end: God made all things  
 for his glory Pro. 16. 4. And all  
 things ought to be levelled to his  
 Glory. Man is made capable of  
 God: and therefore he is restless till  
 he can fully center in God, in whom  
 alone in Christ all his happyness is  
 treasured up. Augustine said sweet-  
 ly;

## Directed to Christ.

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ly (e); — *Thou hast made us for thee ;*  
*And our heart is unquiet till it rest in*  
*thee.* As the Needle once touched  
 with the loadstone, is unquiet till it  
 come to the *Magnetick Center*, and  
 point towards the *Pole*.

(e) — *Fecisti*  
*nos ad te : Et*  
*inquietum est*  
*Cor nostrum,*  
*donec requies-*  
*cat in te.* Aug.  
 Conf. lib. 1. c.  
 1. Tom. 1.

2. Thou, that wast dead in sin,  
 and a child of wrath, but art quickened  
 by God and made a child of Grace,  
 of the riches of his Grace, *Eph. 2.*  
*1. 5, 6, 7.* Canst never do enough  
 for this God, and for his glory:  
 And therefore he hath provided hea-  
 ven for his people wherein they may  
 glorifie him eternally. Yet while  
 thou art on earth, glorifie him to  
 the uttermost in thy momentany life,  
 for thy Redemption, Reconciliati-  
 on, Vocation, Sanctification, Ju-  
 stification and hopes of Salvation:  
 So shalt thou by this heavenly im-  
 ployment begin Heaven on Earth  
 and præpossels thyself of Para-  
 dise.

3. If a little taste, a short glimpse  
 of Gods favour in Christ, breaking  
 thorough the thick clouds of thy ma-  
 nifold frailties here on earth, be so  
 sweet, as to transcend incompara-  
 bly all sublunary enjoyments, *Psal.*  
*4. 6, 7. Cant. 2, 3, 4, 5, 6, 7:*  
 Then how sweet, how delicious, how  
ravish-

ravishing will be the full *Sun-shine* of his Love unto thy Soul in Heaven for ever when all imperfections and infirmities shall be totally and finally done away, Eph. 5. 27. Act. 3. 19. Rev. 21. 4. and 22. 3. To have Communion with Christ in this world by Grace, is a blessed Privilege Joh. 1. 3. Eph. 1. 3. But to be with Christ in Paradise and to have Communion with him in glory is *πολλὰ μᾶλλον κρείσσον* by much more better. How elegantly ! Here being, as it were, 3 Comparatives. Phil. 1. 23. viz. To be with Christ is far the best of all. Herein our Blessed Saviour himself placeth the height of his peoples eternal felicity, That they may *be where he is*, to behold his glory, Joh. 17. 24. That will be an immediate vision : Not as now through a glass darkly, but face to face clearly, 1 Cor. 13. 12. That will be a perfect Vision : For we shall see him as he is, 1 Joh. 3. 2. and know even as also we are known, 1 Cor. 13. 10, 12. That will be a glorious Vision: we shall behold Christs Glory, which is infinitely beyond all Celestial, Angelical, or Created Glory, Joh. 17. 24. That will be a transforming Vision : for, we shall be like him, because we shall see him as he is, 1 Joh. 3. 2. Phil. 3. 21. That will be a Beatifical Vision : for the chief blessedness Christ placeth in seeing God, Mat. 5. 8.

§. 8. That will be a Vision with fruition : we shall so see Christ, as fully to enjoy him, as our Head, as our Husband, as our Redeemer, as our Happiness, as our Treasure, as our Glory, as our All. That will be an eternal Vision and fruition : for, so *we shall be ever with the LORD*, 1 Thes. 4. 17. *There we shall* (said Augustine) *(f) rest and see ; we shall see and love ; we shall love and laud. Lo what shall be in the end, without end.* This will be the very Heaven of Heaven, and Glory of Glory. Unto this eternal Bliss, the Lord God Almighty, and the Lamb, bring him that writeth these things, and him that readeth them with an honest heart, in his due time. Amen, and Amen.

Sept. 18. 1669.

**F I N I S.**